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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, JUNE 7, 1845. DAVID REED, PROPRIETOR.

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For the Register.

ERRORS IN THE CONSTRUCTION OF THEOLOGICAL SYSTEMS.

The principal mistake committed in this thing has not consisted in the endeavor to make up such a system. Every science when duly comprehended constitutes a system. It contains a central truth or principle, which, like the keystone of an arch, imparts strength, compactness and symmetry to all the rest. The error consists in attempting to build without being in possession of *the requisite materials;* and in selecting the *wrong stone for* the key of the arch. Before a science can become systematical a requisite number of *facts* must have been ascertained. Take, for example, the science of Astronomy. Philosophers had been collecting facts during many thousand years; but it was not until the 16th century of the Christian era that the true astronomical system realized its birth. Systems had been previously started, but not being true, they were disjointed, weak, and contained the seeds of their dissolution. This same remark might be extended from the science of Astronomy to that of Chemistry, Mechanism and Geology. Until sufficient facts are known, a scientific system can be no more built, than an arch, until the requisite stones are all prepared. While this preparation remains unmade, it cannot be known which *is* the key-stone. The wrong piece may be taken to fill the central place, and the building will be loose, shapeless, nodding to its fall.

The Christian doctors, probably, commenced the attempt to construct a philosophical system of theology before they had duly ascertained and established the requisite *facts* and *doctrines* of which it was to consist. And they selected *the wrong* piece for the key-stone. This, as we have seen, was the doctrine of the '*the fall*,' of the entire corruption and ruin of mankind in Adam. The system contained great truths. Perhaps, we may justly affirm that it contained all *truths* of both natural theology and of Christianity. And it has been these truths, which have kept it alive. Without them it must long ago have given up the ghost and perished forever. But these truths have been wrongly collocated. They have been placed where they did not belong. Hence, the manifold contradictions of Orthodoxy. It declares God to be most adorably perfect and indefectible in justice, goodness and mercy; and yet it represents him as conducting his government upon principles the most arbitrary, cold-hearted, partial, unjust and cruel. What can be more so than to predestinate millions of mankind to everlasting life without the foresight of any *dutyfulness* in them as the ground of it; and to reprobate a much greater number of millions to eternal misery antecedently to any *wickedness* committed by them; to destine them to sin as a means of executing upon them the previous destiny of interminable damnation! What more inconsistent than to hold forth the doctrine that men are in a state of probation; are free and responsible agents; have opportunity and power to make their salvation sure; and that they will be rewarded according to their works! while they are constantly and devoutly maintaining that it is *the irrespective grace* of God which sanctifies and saves the elect; while his sovereign and inexorable justice consigns the non-elect to perdition!

It may not be impertinent, here, to take some notice of *the manner* in which the system of Lapsarian Orthodoxy has been composed. The key-stone of the arch is, *the ruined condition of all mankind by nature.* This is the central point. The next doctrine is, the plan of redemption by Jesus Christ our Lord. This plan was laid in eternity. The doctrine in them assumed that sin is *an infinite* crime and cannot be forgiven without an infinite expiatory price. The Lord Jesus Christ will pay this price. Overtures of salvation, will then on this consideration, be made to sinful men. But none *will*, none *can*, accept them. They cannot without acting contrary to their nature. They must be regenerated before they will, or can, accept the overture of pardon and eternal life. The Holy Ghost undertakes this as his official work. A definite number are selected to be the subjects of it. Thus the 'five points' of Orthodoxy are obtained. It has been the boast of Calvinists that all these points support each other; that they constitute a dove-tailed frame-work, the whole of which is indestructible so long as a single piece remains. For, say they, if *one* of these doctrines be true, then *all* of them are true; if *one* of them can be proved false until *all* are proved to be false. And why? Because they mutually *brace* each other. But this principal of *bracing* is an illegitimate one. It is what writers in logic call 'reasoning in a circle.' They pronounce it a vicious argumentation. Romanists are chargeable with it, when they infer the truth of a doctrine from the fact that it is a tenet of the Church; and then prove the infallibility of the Church, from the fact of the truth of all its doctrines. Here is a *brace.* But neither of its parts can stand *alone.* This, however, is not the fact, in regard *to any true doctrine.* Every such doctrine can stand alone. It has a proper foundation of its own. Of two doctrines which support each other, by *mutually leaning and bracing*, one or the other, or both must be false. In a moral pillar, one stone may *lie directly on* another. It then has its own proper foundation. But two, three or five stones, set up end-wise and leaning on each other at top, and which would fall when left alone, constitute no logical foundation. No arch of this description is legitimate in the science of dialectics.

It, obviously, so happens, that the central principle in the Orthodox system is *a false doctrine.* It is not true that man *is* constitutionally and entirely evil. No teacher, or disciple of Orthodoxy, acts on the principle of such a truth. No one treats his neighbor as if there *could be* no moral virtue in him. No one educates his children on the assumption that they are incapable of moral goodness. He gives them instructions, and he gives them with a heart felt hope of success, which he knows would be, and must be, utterly vain, provided those to whom they are given, are what his Orthodox creed declares them to be. No man ever practically believed the central doctrine of the Lapsarian system. Thus this system *commences.* It rests on a rotten pillar. It stands on a false foundation. Then come a number of assumptions: propositions that are not merely unproved, but absolutely proofless; *incapable* of proof; *that sin, in all cases, is attended with infinite guilt; that there is a law of God, which demands absolute perfection on the penalty of unending punishment; that, no sin can be forgiven, without infinite compensation; that, there are three persons, each, of whom, is the Almighty Jehovah; that, a God undertakes to pay the sinner's debt; and that, another supreme God is pledged to regenerate a limited number who are thus infallibly insured to eternal life.* The truth of these propositions is gratuitously taken for granted. No one of them is a Bible truth. The election, sanctioned by the Scriptures, is not *absolute*, but *conditional.* 'Wherefore, the rather, brethren, give all diligence, to make your calling and election sure; for, if ye do these things, ye shall never fall.' The purchase, made by Christ Jesus, was, for all men; as truly for those who *deny* him, as for those, who *believe* in him; II Peter, xi. 1.

If no consistent digest *can* be made of a system, which embraces the Lapsarian doctrine, it may be demanded, can a consistent one be constructed without it? Is the Anti-Lapsarian scheme both self-consistent and Scriptural? We are confident that such is the fact. Admit that every man who comes into the world is *upright*, in the same sense, as Adam was; and then, will all the truths, contained in the Bible, and all the facts of human experience, find their proper systematic place. There will be nothing incongruous or unscriptural. We shall have, in harmonious relation, the doctrines; *of God's existence and perfection; of his moral laws and government; of man's dependence and responsibility; of his peccability and self-corruption; of the grace of God manifested in the mission of His Son to seek and save that which was lost; of divine retribution, both to the righteous and unrighteous, rewarding every man according to his works; of the waters of eternal life, to which all are invited, to come and partake freely of the ability of this fountain of life to all men.* These, in substance, are the doctrines of the Anti-Lapsarian scheme. They are all self-consistent and Scriptural. And, they are all recognized, even *in Lapsarian Orthodoxy itself.* It is not the fault of Orthodoxy, that it does not recognize all Scriptural and rational truth. These truths are too manifest to be denied or overlooked. The sin of Orthodoxy, so called, consists in the introduction of dogmas which are false; being both *unreasonable and unscriptural.* Let these be repudiated and then our popular theology will become harmonious and just. Our calamity is, not in having *too little*, but in having *too much.*

Will it be alleged, in reply to what has just been stated, that the Anti-Lapsarian scheme is irreconcilably hostile to the import of those passages of Scripture, which represent the conversion and regeneration of men as being effected by *the direct and supernatural* action of God upon the human heart! That converts and true believers are declared to have been born of the Holy Spirit, begotten of God, and divinely quickened from death to life. We answer; that other acts of men, which confessedly are not supernatural, are also ascribed to God. He is asserted to have hardened the heart of Pharioh, and to have deceived the false prophets of Israel. God is declared to instruct the husbandmen. 'Doth not the ploughman plough all day to sow? Opening and breaking the clods of his ground? Having made plain the face thereof, doth he not cast abroad the fitches, scatter the cummin and put in the principal wheat, the appointed barley and the rye, each, in its place? '*For his God doth instruct him.*' And, in the time of harvest, 'the fitches are beaten out with a rod, and the cummin with a staff;' not with a cart wheel or the hoofs of horses and oxen. But the bread stuffs—the wheat, the rye and the barley—are bruised out by the tread of horses and the threshing instruments. This, also, cometh from the Lord of hosts; wonderful in counsel; excellent in working.' Many other examples might be cited. It is even said that '*all things are of God.*' They *are so in a constructive* sense. But all things are not God's *immediate* work. There is much iniquity committed in the world. But this is not the work of God. Far be it from God that he should do iniquity, and from the Almighty, that He should commit sin.' It is only in a distant sense that the evils in the world may be justly accounted to be the work of God. And, it is also, in a secondary and constructive sense, that the good works of men are also *the work* of God. He has endowed men with *the faculties*, favored them with *the opportunities* and given *the law*, for the doing of righteousness. But that God ever exerts a direct and supernatural influence upon the human heart is a fact *not asserted* in the Bible. It would be a superfluous act—provided men are endowed with *the natural power* of performing their duty. 'And God does no superfluous work.' He exerts no supernatural influence upon the earth in producing an harvest. Because He has endowed the fields with *the constitutional* power of 'bringing forth fruit of itself.' God never does *directly* for a creature, what He has enabled that creature to do for itself. It is on this principle, that the Apostle makes the declaration, 'if a man will not work neither should he eat.' It should depend on himself—on his own industry—whether he have food for his hunger and raiment for his body. His *ability* to work, is one thing; his actual *industry*, is another. God gives him the former; but, it is only *constructively*, that He gives him the latter. He that is industrious, is so *of himself.* And 'he who is wise, is so likewise *of, and for, himself.* The power and opportunity are of God; but the work, itself, is directly of man.

S. F.

For the Register.

THE SECRET OF HAPPINESS.

There is an equality in the sight of God among men. It matters not that the outward condition of man differs; that one is in honor, in a worldly sense, and another in dishonor. The peasant is not unhappy, that he is not a prince. The unhappiness that springs from diversity of condition is that, commonly, which is felt for some real or imaginary advantage, possessed by a person of the same rank, or nearly the same. But it is not hazarding too much to say, that the advantage so envied in another is imaginary, if what there is in it, be judged by what the envious person thinks of it. His imagination of the thing is an exaggeration, and it is precisely what is false or untrue in it that makes it to him desirable. If he could see the supposed advantage with its attendant cares and all the et ceteras with which it co-exists in the fortune or state of this man, how little would be seen altogether, to make one wish to change conditions. The natural and ceaseless craving there is, for something new that's good, in an undisciplined mind, inclines it to magnify and embellish everything which promises pleasure. The more he can make it seem to be worth, the more gratifying the prospect of possessing it, and in the animation of hope, the more in proportion does the future in life, acquire of interest and satisfaction. And thus does life itself become a series of pleasing but delusive visions, intermingled with bitter disappointments; the latter, generally predominating. But the unhappiness of life, proceeds more perhaps, from a false view of advantage in the supposed condition of others, than from the privations or actual evils in one's own state. There are persons even in sickness, or trouble of other kinds, who, when their minds are called off from the world or from the consideration of the fortune of others, and concentrated on themselves, are able to meet their actual sufferings with composure, and sometimes with cheerfulness. Some become a great deal more happy than they were before, because they then come for the first time perhaps in their lives, to the use of their good sense and right reason; and upon rating an estimate impartially upon themselves and what is without, in the world, they see much good in what before, seemed tasteless or worse than indifferent, and even positive evil in much, that before, by the magic of fancy was most desirable of all things in life.

Instances of this '*coming to one's self*' in sickness and sorrow may be recollected by most persons past middle life—when a calm state of mind with simple pleasures, gives a foretaste of heaven, and the glare and pomp of the world passes for nothing. But, perhaps, on the other hand, the facinations of the world are never more attractive and corrupting than they sometimes are to the solitary, who is not under the discipline of religion, nor properly occupied in solid pursuits. What would each individual in the world, think of the world and all in it, if the actual state of mind of every other person were as well known to him as his own. What would then become of the present standard, by which mankind are judged as being well or ill conditioned—well off or poorly off! How immediately we would lose sight of the question, whether high or low, rich or poor, and instead find a standard to our hand, determining beyond a doubt, that those only are happy, who are virtuous, and those only miserable who are vicious.

By anything that has been said it is not meant to pronounce as indifferent to all purposes, whether one's place in the world be among the refined and cultivated, or among the unlettered and boorish. But then, what makes the state of a cultivated and refined person to be desired is, that he has taken pains and labored to become what he is; he has gone through a course of exemplary virtuous exertion, and his character is the fruit of it. What makes this state estimable, is not, therefore, the adventitious appendages, with which good taste may embellish the abode of refinement. It is not these appendages, of wealth, that makes the cultivated person happy, it is the consciousness of well-doing, reflected from a thousand agreeable and gladdening images which an embellished and refined fancy continually sees reflected from art and nature, in all their beautiful forms—while to the unintellectual and unenlightened rich, with all the gorgeous livery of wealth, no associations arise in the mind, but in connexion with the effect which the show of wealth is calculated to produce on the vulgar—viz. admiration for the favored child of fortune—a poor resource, visited with disgust and disappointment in a thousand forms day by day.

For the Register.

THINGS BY THEIR RIGHT NAME.

In addition to what I have said, in a former number, upon the Scriptures as the common rule of faith and practice, to all sects of Christians, I would ask, what can possibly be gained, by breaking over this rule? The moment we depart from the Christianity of the Scriptures, we create, at least we substitute, a kind of traditional Christianity, or rather we have, we inevitably must have, the Christanity of every man's philosophy, who is vain enough, and unwise enough to put forth his philosophy, in opposition to the Gospels. We must have the Christianity of every one's imagination, of every one's idiosyncracies, man or woman. And however great may be the evils of multiplied opinions upon the meaning of the Scriptures, we shall be sure to have the evils of disputed religious opinions multiplied, if not magnified, a hundred fold, by departing from the Scriptures, and looking to any other source of religious belief.

It is therefore with surprise, nay, with amazement and grief, that I witness an increasing tendency to break away from the Christian Record, and advocate an unrestricted licence of speculation. And I will venture to ask one of my brethren, whom we all love and respect, and who has spoken with so much freedom and plainness upon this subject, in two sermons from Luke ix, 50, recently published, if on mature reflection he is quite sure, that *doctrinal truth*, as well as *righteousness and peace*, would be the result, if his 'great principle of action should be adopted?' Amidst the vain pursuits and the temptations of the world, is it quite certain, that in looking elsewhere or nowhere for *doctrinal truth*, for principles of belief, men would not utterly miss and come short of the spirit of Christ, and the righteousness of his Gospel! We must look to the *ultimate* results of adopting *such* a 'great principle.' If the Christian Scriptures, as the only source of true doctrine may be thus disregarded, if the Christian Theology were allowed to fade away from the minds of men, all absorbed in secular enterprises and pursuits, what is likely to be the fate of Christian righteousness, virtue and peace, in no long time to come!

Why is it that we rest, with such a sure reliance upon the morality of the Gospel, and upon the spirit and the example of Christ? It is not because there is a great fact, and a great philosophical principle underlying this morality! To wit, the fact, that Jesus Christ is the divinely authorized teacher, expounder, and exemplar of this morality,—The principle, that an assent to his authority, a general, a tacit, and implied assent, at least, is absolutely essential to Christian morality, as its true cause, its origin and source! 'Without me ye can do nothing,' said the Saviour, 'If ye believe not that I am he, ye shall die in your sins.'—'To this end was I born, and for this cause came I unto the world, that I might bear witness unto the truth.'—'Sanctify them through thy truth, thy word is truth.'—And says an apostle, 'we live by faith in the son of God.'—'Through sanctification of the spirit and belief of the truth.' And many other passages, of like import may be found in the New Testament. My brother admits, that 'doctrine has some influence upon righteousness to strengthen and nurture it.' And he may be assured, that to put 'righteousness first, and doctrine second,' as he proposes, is to build the edifice first, and then lay the foundation. I fully agree with him, that 'there is right doctrine enough, which is common to all sects, to reform the lives and save the souls of those who receive it.' But he virtually surrenders this common ground of the Scriptures, when he admits, that there may be other grounds, other truths than foundation for righteousness and holiness of life. 'Christ our head,'—*our life*, and the *light of the world*, is the Christ of the Scriptures,—'Other foundation can no man lay.'—Neither is there salvation in any other.' And though many may be slow to 'forsake their *idolatry of creeds*'—that service of a lifeless Christ,—without a creed there could be no Christ and no salvation. For the Scriptures alone lead to the altar of the living Saviour. To look elsewhere for the object of the soul's true homage, is not merely to gaze on 'twinkling stars and the chill moon.' It is to mistake 'the blackness of darkness' for the Sun of righteousness, the true light and warmth of the soul.

But this is not all. If it be right and safe to break over the Scriptures, as a rule of faith, in order to accommodate one man's philosophies, opinions, fancies, idiosyncracies, under whatever circumstances of character (and in the present case, fact and argument are out of the question, not so much as pretended) if it be right and safe, I say, in one case, why not in another,—why not in every case, down to the blankest, darkest, most revolting Atheism!

Let me then suppose a case, and I do certainly know it is not an imaginary, or a solitary instance. A man of strong mind, and well informed, born and educated of believing parents, (be it remembered,) most carefully and scrupulously, in the midst of Christian influences. A man of blameless life and manners, in all his domestic and social relations; a most kind and obliging neighbor, honest and punctual in his dealings, faithful in every trust. He seems to pride himself in practising the golden rule,—the Christian morality throughout, although he seems to allow to Jesus no more credit for it, than if he believed he never lived. 'He questions the whole New Testament history.' Nay, he denies the existence, and the providence of God, and the immortality of the soul. He believes that the Universe is eternal—believes in an infinite series of finite beings. He has many oppotunities to inculcate his opinions, and improves them; and is well acquainted with the prevailing Theologies, though not a regularly trained and commissioned preacher. He is not a Christian in our understanding of the term,' to be sure, since he openly rejects every thing pertaining to Christianity. But then he contends that he is a Christian in the true sense. He claims to be one. And he is a Christian in one sense, '*as he understands it.* Why not licence him to preach then, and admit him to our pulpits! He exhibits so much of the Christian spirit, and would so eloquently inculcate all that he lives of the Christian life, he would no doubt do much good to many minds. 'If such be the case, who will venture to assume the responsibility of standing between him and the public, and of preventing, as far as in them lies, his access to the public ear!' Especially as his notions may be the *conservatism* of no distant age!

I forbear to enlarge, although the picture, to the life, admits of much higher coloring. But what shall we do with such a man, and how shall we treat him!—Why, we should deal with him, in all respects, justly and kindly. A Christian is not at liberty to treat any one *unchristianly.* 'Forbid him not,' but encourage him, by all his means, to practice and to inculcate the Christian morality, to cherish yet more and more the Christian spirit. All this he has derived, directly or indirectly, from the same source as we, the Christian Records. Let him cast out as many devils as he will,—the very prince of the devils, if he can, by his own way and means. In this we may bid him *God speed*, and aid him in his work. Jesus would not forbid this. 'His own peculiar notions' also, however strange, however erroneous, however pernicious they may seem to us, he must have, and must be allowed to communicate and publish them, if he will. We may not forcibly pevent. We may 'reprove, rebuke, exhort with all long-suffering.' And we may freely say to him, as Jesus doubtless would,—'One thing thou lackest,' essential to make thee, in deed and in truth a Christian, a disciple of Christ. One thing, at least, thou lackest,—a living and abiding faith in him,—in the divine Mission and Authority of Christ. And if any might not be disposed to use all Christian means to prevent, it is to be hoped, at least, that no Christian minister would most publicly volunteer facilities to such an one, for the diffusion *broad cast* of his *peculiar* and pernicious notions;—but leave him rather to his own resources and means, and to his own responsibilities.

L. C.

Washington, D. C. May 20th, 1845.

For the Register.

SUNDAY SCHOOL LIBRARIES.

MR. EDITOR:—In the last number of the Register I noticed a brief report of the Worcester County Sunday School Society upon Sunday School Libraries. In that report it is said, probably with truth, 'that not more than one half of the books offered for Sunday School Libraries, even in our most trust-worthy book stores, are suitable for that purpose.' And, further in presenting a list of books, the Committee say. 'With all the care, that has been taken to render the following list unobjectionable they offer it rather to direct, than to supersede examination.' This is a timely suggestion. It is to be hoped that the offered list will not be adopted without examination. For there is in it one at least, which though generally interesting and valuable, contains a chapter whose tendency is to destroy its value as a Sunday School book. I refer to the Gold-makers Village. It is translated from the German of Zschokke. The chapter alluded to gives an account of a meeting held in a certain parish on Sunday after the religious services of the day, for the purpose of settling some questions concerning the best method of paying parish debts. As this business could not be completed in the first day, it was put over to the Sunday next following, when after a stormy debate definite arrangements were made for discharging said debts. But the meeting was not dissolved without much bitterness of feeling. The rich were exasperated against the poor and the poor against the rich. I am not very rigid in my no-Sabbath. But how entirely foreign from its purpose is such a transaction, as the one recorded in this little volume, whose professed object is to leave good impressions upon the tender minds of our youth. How utterly at variance are wrangling and strife, with the religious and social feelings appropriate to the Lord's Day! If it be a custom in Germany to spend a portion of that season by many considered sacred to religion, in adjusting pecuniary affairs and in stirring up worldly passions, I would deprecate its introduction among ourselves. And as we wish that children should imbibe none but correct moral principles and cultivate none except virtuous affections, no books containing such representations, as the one just described, of the abuse of the Sabbath, without a word expressive of disapprobation, should be permitted to find their way into our Sunday School Libraries.

A FRIEND TO SUNDAY SCHOOLS.

May 26, 1845.

For the Register.

PREACHING CHRIST.

What is most essential to constitute a true Christian minister?

It is, to preach Christ—to preach Jesus the very Christ, the only Christ, that ever was or will be—to preach Christ the Son of God, a Divine person, the only mediator between God and man, the constituted and only appointed, all-sufficient Savior of sinners. To preach Christ as a Divine messenger, the most perfect teacher ever sent from God to men, to reveal the perfect, benevolent, glorious character of '*his* Father and our Father,' and to teach, instruct and persuade sinners to repent, and become reconciled to their kind Father in heaven. To preach (as Paul did) Christ and him crucified—also to preach his life, his whole life, all that he taught, and did and suffered while on earth—display him full of love and benevolence to men, having received from his Father, wonderful, supernatural power and wisdom, even the fulness of the Godhead, going about as a servant, doing good, by the special power of God given him, healing the sick, giving sight to the blind, hearing to the deaf, speech to the dumb, curing all manner of diseases, both of body and mind, casting out devils, raising the dead to life, and granting the forgiveness of sins; performing such wonderful works and astonishing miracles, as no man could do, except God (in a special, supernatural manner) were with him. To preach Christ, not only dying on the cross, but rising from the tomb, bursting the bars of death, triumphing over the grave, received up into heaven, and seated on the throne, at the right hand of his all-forgiving Father, where he ever liveth to make intercession for sinners. In a word, it is essenial for a Christian minister to preach Christ in his true character, and mission, as fully set forth in the word of God. And thus to preach him constantly, earnestly, ardently,—he cannot be preached enough. The longest human life is not long enough for it. Eternity will not be too long, to praise Christ, the beloved Son of God, our blessed Savior. The Christian minister will display Christ in all his obedience to his Father's holy will, in his love and compassion for men, in all his Divinity, in all his glory, as 'the brightness of his Father's glory,' and 'the express image of his person,' as the true and faithful witness of God, and as the greatest best and most glorious Being in the Universe, his Almighty Father only excepted. One of the early fathers well describes Christ by two words. He is one, said he, who is '*conjunctissimus Deo.*'

They who thus preach Christ, whatever may be their written creeds or confessions of faith, or to whatever sect or denomination they may belong, they are truly Christian ministers, and should be cordially received as such throughout the Christian world. And, by such preaching, we may hope, that the pure Gospel of Christ may be spread and heartily embraced every where on earth.

But they who do not thus preach, but who preach Christ as a mere man, as a fallible teacher, as one whose words and doctrines may in some parts be erroneous, not to be relied on, and not the true and special inspirations of the Omniscient God—who view him, as one not specially and supernaturally endowed with Divine wisdom, knowledge and power, but as only possessing common, natural capacity, such as many great men have possessed—who bring him down to a level with heathen philosophers, and other great men, in different ages—who deny that Christ did miracles, by the special, extraordinary power of God, and lightly speaks of all his wonderful, benevolent works—who profess not to believe in his death, resurrection and ascension, and so, by thus preaching reject the whole revelation of the holy Scriptures, do more injury to the cause of Christianity, than all its open avowed enemies. They who thus preach and teach, whatever may be their professions, their laudable intentions, their good moral character, their learning and talents, or their apparent piety, cannot be considered as Christian ministers, and can have no claim to Christian ministerial fellowship. And if there are any such now living who thus preach and teach, with the Bible in their hands—'Father forgive them, for they know not what they do.'

B. P.

New York, May 15th, 1845.

NEW REFORMATION IN GERMANY.

I must lead your readers to Breslaw, lately become the centre of a movement still more remarkable than Schneidemuhl. We here find M. Ronge now nominated pastor of that new church, which has just been definitely constituted, and has published its confession of faith. This document is of the greatest moment, not only as a testimony of the creed of this flock, but farther, because, to all appearance, several others will adopt it. Allow me, then, here to quote its principal articles:—

The first encloses in germ an entire reformation. It was the *lever* of the sixteenth century—'The foundation of the Christian faith must be only and exclusively the Holy Scriptures, interpreted by a reason enlighted, and animated with Christian sentiment.'

Art. 2. 'This church adopts the Apostle's *examination.*'

Art. 6. 'The church admits only two sacraments, baptism and the Lords's supper, because, according to the testimony of the Spirit, they only were instuted by Jesus Christ.'

Art. 10. 'Transubstantiation is rejected, because it cannot be justified by the Scriptures.'

Art. 13. 'The celibacy of the priesthood is rejected, because it is not founded on the gospel, it cannot be justified in the eyes of reason, and it has been only an invention of the Pope's, to shut up their hierarchy.'

Art. 14. 'The church rejects the supremacy of the Romish Pope.'

Art. 15. 'It abolishes auricular confession.'

Art. 16. 'It employs only the vulgar tongue in its worship.'

Art. 17. 'It rejects all invocation of the saints, all worship paid to relics and images; even fasts, pilgrimages, and indulgences.'

Art. 22. 'The church re-establishes the ancient privilege of herself choosing her pastors and elders.'

You see this is a complete reformation. The articles that I omit are only developments of those already quoted.

ROME.

We extract the following from a recent work entitled 'Rome, as seen by a New Yorker.'

THE BEGGARS OF ROME are a great drawback to the enjoyment of strangers. They cast a gloom over the whole city, and pain the visiter at every step by the sight of the misery which he cannot remove; as it is so general, and is continually renewed by the short-sighted policy of the goverament, which crushes industry and commerce by its narrow-minded oppressions and restrictions. This alone is enough to make Florence, which is the centre of a prosperous people, by far the most desirable residence.—Here you are continually supplicated for the love of all the Saints to scatter your alms on every side. Sometimes it is a man worn down to a living skeleton by hunger; sometimes it is a half-naked woman with a starving child; but generally the beggars are sturdy fellows, who make it their profession, and who wear a badge in proof of their being regularly licensed.—However benevolently disposed you may be at first, you soon become hardened to the appeals of this class, but find them very annoying by their pertinacity, till you learn the secret by which the Romans free themselves from their attacks. Words are useless; you may repeat in vain that you have no change, but if you silently raise your open hand and wave it before them, they instantly cease their appeals. This is a final answer, and has a magical effect, as I proved every day after being instructed in the secret. Some of these beggars penetrate into the houses, and one presented to me a parchment document, duly signed and sealed, certifying that he had been converted to the Roman Catholic faith; and was therefore a worthy object of charity. When I gave him a trifle, telling him that it was for his poverty and not at all for his religion, he replied very coolly, 'Just as your excellency pleases.' Many of them have regular stations, and the grand flight of steps leading up to the *Trinita de' Monti* is occupied by a jolly old fellow, who runs about the landing-places upon his hands and knees, to which are strapped pieces of wood. He bids a cheerful good morning to every one who comes down or up the *Scala*, and clatters up to them on his wooden-shod extremities, expressing his pleasure that they are going to have such a fine day to see 'the beautiful city,' and finishing his gossip with the laughing inquiry, 'And how much is your generous excellency going to give me this morning?' Half a cent makes him very contented, and he will readily change a whole one, returning a half cent with profuse thanks. He is said to have become quite rich at this business, and to have lately given his daughter a wedding portion of five hundred dollars.

Nearly everybody in Rome begs in some form or other; a clerk in a shop asks for something for himself, when you have paid the regular price for the article; and a coachman demands a *buona-mano* after it has been expressly included in the price. The servant, who brings you an invitation from a prince, asks for his *mancia*, or present; and *gentlemen*, by way of penance, go about in masks, with devotional money-boxes, which they carry into *cafes* and shake in your ears. Foreigners also take up the trade. A few days after my arrival in Rome, I received a note, correctly addressed, and begging in very well-turned phrases for some assistance to a young English woman with a large family, whose husband was 'unable to pursue his profession.' It closed with hinting at the example set by Lord Powerscourt, who has since died at Rome, and who 'gave a generous donation of five pounds.' It was brought to me by its writer, a pretty and lady-like young English woman, and I afterwards learned that most of my English friends had received a similar circular, and that the husband was 'unable to pursue his profession' because he was in prison for stealing. A person, who called himself an American, was also said to be prowling about the streets, and levying contributions on those whom he supposed to be his countrymen.

EARLY CONTINENTAL UNITARIANS.

Stutgard, the capital of Wirtemberg, had the honor of giving birth to the first Protestant who openly avowed antitrinitarian sentiments. The name of this father of modern Unitarianism was *Martin Cellarius.* He was born in the year 1499, and died in 1564. He studied philosophy at the University of Wirtemberg, under Luther, and made great proficiency in those branches of science and literature which were commonly cultivated among the learned of that age. He was also distinguished, in after life, as an oriental scholar and a theologian. He first rose into eminence about the year 1520; and when Luther threw off the Papal yoke, Cellarius, who was honored with the friendship and esteem of the great Reformer, was among the first of those who embraced his principles. But it soon became evident that he was not destined to be a servile follower of Luther, or any other merely human teacher. Having engaged in a controversy with Stubner and Storck, two of the most active leaders of the German Anabaptists, he was convinced by their arguments, and had the candor to acknowledge and retract his errors. Hornbeck informs us that it was while Cellarius was connected with this party that he first became an author; but, pursuing his religious inquiries with a freedom previously unknown in that age, he was led ultimately to embrace Unitarian sentiments, and became very zealous for their diffusion. The public profession, however, of these new opinions, which were equally obnoxious to Catholics and Protestants, exposed him to a succession of persecutions, and compelled him, in the year 1536, to fly for safety and protection into Switzerland, where he assumed the name of *Borrhaus*, and spent the remainder of his life in comparative tranquillity. The ministers of Sarmatia and Transylvania, speaking of Cellarius, say, 'What has not Martin Cellarius attempted that he might clear the way for posterity!—Read his writings.' In another place they observe, that 'God gave to Luther and Zuinglius the honor of reforming the received doctrines concerning Justification and the Eucharist; but that it was Martin Cellarius. Servetus, and Erasmus, who were first employed hy him as instruments in inculcating a knowledge of the true God, and of honorable mention is made of Cellarius, who is described as 'chief professor of theology in the city of Geneva' at the time of Servetus's martyrdom, and is mentioned as the principal opponent of Calvin in that dark transaction. Faustus Socinus, in a letter to Peter Statorius, dated October 15, 1590, says that his uncle Lælius collected testimonies concerning Cellarius; and if this collection were still in existence it would probably throw great light upon the early history of the Protestant Reformation. Andrew Althamer, one of the Reformers who pushed his sentiments to the very verge of Antinomianism, charges Cellarius with holding the opinions of Paul of Samosata, and represents him as having taught that Jesus Christ was a human prophet. Whatever degree of truth there may be in this charge, it is certain that Cellarius lived and died a firm believer in the doctrine of the Divine Unity. Besides several philosophical essays, he wrote a treatise 'on the Works of God,' 'Commentaries on Ecclesiastes, on the Five Books of Moses, on the Books of Joshua, Judges, Ruth, Samuel, and Kings, on Isaiah and the Apocalypse, and on the Book of Job,' and published other theological works.

In connexion with Cellarius, the ministers of Sarmatia and Transylvania speak of *Alfonso Lingurius*, of Tarragona in Spain, and say, 'What has not Alfonso of Tarragona attempted, who, in his 'Five Books on the One God, and his only Son,' has some excellent observations directed against the tyranny and pride of those Aristarchuses who teach the commonly-received doctrine!'

Wolfgang Fabricius Capito is also mentioned, by the ministers and elders of Transylvania, as the friend and fellow-laborer of Cellarius, in a book 'On the Divinity of the Mediator, the man Christ Jesus.' 'Fabricius Capito,' say they, 'a man who was remarkable alike for piety and erudition, after some preliminary observations on the superior mental endowments of his fellow-laborer Cellarius, and the excellent character of his book, (On the Works of God,) mentions certain religious topics on which he had some private conversation with Cellarius, such as the knowledge of the one God, and of Christ, and the Holy Spirit.' To a portion of the above work of Cellarius, published in quarto at Weissenburg, A.D. 1568, a preliminary epistle, written by Capito, was prefixed, in which he thus expresses himself as to the imperfect nature and limited extent of the Reformation in which he and his fellow-laborers were then engaged: 'This book of Cellarius concerning the Works of God, however excellent, and Bucer's 'Matthew,' which cautiously teaches many things above the capacity of the vulgar, as well as our own 'Hosea, Malachi and Isaiah,' in which, according to the best of our ability, we have treated upon matters relating to God and truth in a manner not altogether different from the style of Cellarius; all these things of *ours*, I say, will decay and perish, with us their authors, like all other human things, in spite of ourselves. This we know, and write accordingly, but only for present use, till God shall reveal greater things.' Capito was brought up to the study of physic, in which profession he graduated; but after the death of his father, about the year 1504, he began to devote his attention to law and theology. The latter of these he finally made choice of as his profession. He first became a preacher at Spire, from which place he was invited to Basil. The Archbishop of Mentz, having heard of his great merit, appointed him his chancellor in 1520.—This office he accepted, with the view of enlisting the chief of the German clergy into the service of the Reformation, and bringing about the contemplated change without disturbance; and as long as he entertained any hope of success in this laudable design, he prevailed with Luther not to exasperate the heads of the church by his vehemence, who might perhaps be gained over by gentler means. But when he saw that interest and ambition prevailed with the archbishop, he renounced the office to which he had been appointed, and quitting the court, retired to Strasburg, where he exercised, during the remainder of his life, the humble functions of a pastor. He fell a victim to the plague in the

year 1541 or 1542. He is represented by contemporary writers as a learned and eloquent divine and is said particularly to have excelled as a Hebrew scholar. His principal works were 'Hebrew Institutions, in two Books,' 'Commentaries on some of the Prophets,' and 'A Life of Œcolampadius,' besides which he published some remarks on the subject of Marriage, and on the Power of the Civil Magistrate in Affairs of Religion. Sandius assigns to him the first place in his Catalogue of Antitrinitarian Writers.

In the year 1527, Lawis Hetzer and John Denk, two of the earliest among the continental Unitarians, published a joint translation of the prophetic books of the Old Testament into German. Denk was a native of Nuremberg, and ranked deservedly high among the Protestants of his day. He believed that God is the fountain of all created existences, and that the Spirit or Power of God ranks next to God in the scale of being; and after *the Spirit* he placed *the Word*, which he believed to be begotten of God by the Spirit. This doctrine bears a strong resemblance to that of Irenæus, and the other Greek fathers of the second century. Hetzer carried his views much further than Denk, maintaining that the Father alone is the true God; that Christ is not equal to God the Father, but vastly inferior to him, and of a different essence; that there are not three persons in one God, for that God is altogether ineffable, being neither person nor essence.

Hetzer was a native of Bavaria, a man of great learning, and deeply versed in the original languages of the Scriptures. He is said, like Cellarius, to have joined the Anabaptist party in the first instance, and to have been upon terms of great intimacy with Storck and Muntzer; but differing from them on some points, and particularly as regarded their levelling principles, he seceded from them, and retired to Zurich, in 1523. In the year following he openly impugned the doctrine of the Trinity; but the freedom of his opinions being at variance with the narrow and bigoted spirit of the age, he was thrown into prison, and ultimately condemned to death, by the magistrates of Constance, on a charge of blasphemy. This cruel sentence was carried into execution in the month of February, 1529. Historians, however, are not agreed as to the nature of his punishment, Sandius and others affirming that he was beheaded, whereas Seckendorff informs us that he was burnt at the stake. Plauter says of him, 'that he very honestly and unblameably bade farewell to his disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders.' Some writers have asserted that he was a man of licentious principles and conduct; but this view of his character, though adopted by Mosheim, appears to be entitled to little credit. The probability is that this charge was a fabrication of his enemies; the most excellent characters, in those days, being exposed to the grossest misrepresentations, if they happened to hold opinions at variance with the orthodox creed.

[Monthly Repository.

CHRISTIAN REGISTER.

BOSTON, JUNE 7, 1845.

As the summaries were suspended last week, it is due to those of our readers who look to them for intelligence in reference to movements and incidents in the religious world, and in the spheres of politics, business and temporal affairs generally, to give them rather more than their usual space. In order to make room for our correspondents and for matters relating to the anniversaries, and demanding insertion now, if ever, we refrain from editorial remarks, and reserve some things we wish to say until the present pressure is relieved, and we shall be able to adjust the several departments of our paper to the respective relative limits, to which it is our purpose to confine them.

*** Several interesting and valuable communications are necessarily deferred.

AMERICAN UNITARIAN ASSOCIATION.

In our last we omitted to mention that at the business meetings of this body, an alteration of the constitution was adopted, adding three members, two of them to be laymen, to the Board of Directors, and authorizing and instructing the appointment by the Executive Committee of a travelling agent, to be under their direction.

When the Report is printed we shall give further particulars.

CLERICAL CONFERENCE ON SLAVERY.

Mr. Bulfinch said that his position in regard to this subject, might possibly be misconceived, as it was known to many that he was an advocate of the Colonization cause, and the impression existed in many minds that there was an inconsistency between that enterprise and any other efforts for the good of the slave. But he acknowledged no such inconsistency. He was as firm a friend of Colonization as he had ever been; and years since had expressed, not only in private, but in public, at the South, his own opinion adverse to the institution of slavery. The question might be asked, why should ministers at the north be called on to express their sentiments on this subject? He would reply, first, because the discussion was not considered safe at the south. Ministers, opposed in feeling to slavery, went to the south; and they were told that to preach upon the subject would endanger the peace of the community; they were restrained therefore by considerations of expediency, of courtesy, and of what to many appeared duty. So much the more should those speak, against whose action no such objection could be brought. In the second place, the clergy should express their sentiments, because their silence is misunderstood. Some who oppose slavery misunderstand it, and are thus induced to use reproachful language against the church and its ministers; and this language however unjust, does harm; Again the silence of the clergy is misunderstood by the advocates of slavery. He had met with the argument in books written to defend that institution, that it could not be contrary to Christianity, or the clergy would have expressed themselves against it. Arguments too were drawn from the Old Testament, from the fact that Abraham held slaves, from the curse pronounced on Ham, and the mark set on Cain. Would we not sanction these arguments by our silence? Thirdly, the clergy ought to protest against slavery, because there were evils in the system against which religion itself protested. He had been often asked what was the result of his observation of slavery, during his long residence at the south. He had always replied to the same effect, that his disapprobation of slavery had not been at all diminished by what he had known of it, but that he concieved the evils of the system to be misunderstood at the north, rather than exaggerated. There was not in the treatment of the slaves, so much of external cruelty as was often supposed. Miss Martineau in her volume bore witness that the virtue of mercy was probably no where in more constant exercise, than in the Southern States. But if there was less of cruelty than was alleged by some, the moral evils of the system were on the other hand not appreciated. The chief of these, at least the one which had most forcibly impressed his own mind, was the want of security to the slave, for the dearest personal rights. Of the compulsory, separation of husbands and wives, three instances had become known to him. One was in the case of a woman, a servant in a house where he had boarded. In another case, the facts were these. A friend of his was travelling in Virginia, and fell into conversation with the colored driver of the stage. This man told him, with tears running down his cheeks, that he had been married, and that his wife and five children had been, without any warning, taken from him, and sold to a negro-trader, by whom they had been transported he knew not whither. After two years solitude, he had married again; he could not bear the entire want of human sympathy. On whom did the sin rest, of this man's second marriage? Should not we bear some portion of the guilt in such cases, if we, Christian ministers, gave the sanction of our silence to a custom in direct opposition to the law of Christ and of God. 'Whom God hath joined together, let not man put asunder.' The speaker illustrated the immoral tendency of slavery at some length, and by instances which had come under his own observation.

If then it be our duty to oppose this system, how shall it be done? He had, when thinking of this subject, been much struck with the beauty of the example set us by the Society of Friends. That denomination had in their own calm, peaceful manner, declared their opposition to slavery. Their protest had met with respect. A quaker could find a much more patient hearing, at the south, than any one else who should presume to speak against slavery. He wished to see the example of that denomination followed by our own. True, we had no assembly of men, who were authorized to speak for the denomination; but each could declare his own assent to a calm Christian protest; and he was in hopes that such a one might be adopted, as should obtain the signature of nearly every minister, if not actually every one, in our denomination.

REMARKS OF REV. C. BROOKS AT THE SUNDAY SCHOOL SOCIETY.

Mr. President,—Before proceeding to the Addresses, I ask permission, as one of the Agents of the Sunday School Society, to state, that at the last Annual Meeting for the choice of Officers, there was an animated and interesting discussion respecting the best modes of increasing the value of our Sunday Schools and also respecting a closer concert of action among the scattered numbers of our great fraternity. The result, with entire unanimity, was this; that the Agents propose in addition to their usual labors to hold Conventions of Sunday School Teachers throughout the Unitarian denomination, whenever and wherever they can. They propose in these Conventions not to interfere with the particular rules or rights of any School, but merely to gather and spread information, to warm and be warmed, to pray and speak and labor. They wish to look straight into the pupil of their brother's eye and hold their finger on his pulse. Society *begins* to feel the force of the fact, that if we would have healthy and fruit-bearing trees, *we must pay particular attention to the young shoots*. If the Primary School be a wise institution for the republic, the Sunday School is as wise a one for the Church. We have not one half enough for our Sabbath Schools, they are Heaven's primary schools, the Church's nursery and the hope of our denomination. The Agents therefore look for all sorts of good results as respects topics of instruction, modes of teaching, qualifications of teachers, Sunday School manuals, libraries and teachers meetings, and I am commissioned now to invite all the Unitarian clergy, Sunday School Teachers, and the friends of this Gospel cause, to gather Conventions in their respective neighborhoods, at such times as may seem most opportune, that we may thereby strengthen each other's hands and encourage each other's hearts, in the high and holy office of feeding the lambs of the Savior's flock.

Application to the Agents may be made through Lewis G. Pray, Esq., of Boston.

The Directors of the Book and Pamphlet Society ask leave respectfully to

REPORT

That the useful and beneficent, but silent and unobtrusive course, pursued by this Society, in times past, has been continued through the present year. It has not clamored or even asked for pecuniary aid; it has not thrust nor offered its pamphlets or books where they were not wanted; it has not, as yet, established any system of Colportage;—but its Depository has been kept constantly open, and well supplied with a large variety of the best tracts,—those of the American Unitarian Association, of the Sunday School Society, and those published at the Office of the Christian World; and, in addition to these, an apartment of Books of a practical, doctrinal and devotional character, the titles of which are, the Christian Layman, Lorraine's Faith Changed, Ware's Offices of Jesus Christ, Evidences of Christianity, Ware's Formation of the Christian Character, and Private Devotions.

The Donations of books and pamphlets made to our Depository the last year, are as follows: a box of tracts and magazines, by S. G. Simpkins; 175 tracts and 27 volumes, from the Peace Society; 6 volumes of Reflections, by Miss E. Johnson; 150 sermons, by S. E. Brackett, and 50 tracts, by Rev. Mr. Folsom, of Haverhill.

The amount of Distribution, the past year, has been over 5000 tracts, which is an increase over that of the previous year. The whole number of pages distributed in tracts or pamphlets, is 150,000. The number of books distributed, has been 300, which is somewhat less than in the preceding years. The total number of pages distributed, including books and pamphlets, is about 200,000.

This distribution has been made in different States, namely, Maine, Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Kentucky, Illinois, Missouri and Michigan. Besides the distribution in these places, some have gone to Montreal and Toronto, Canada; and some to the Oregon Territory. Six hundred tracts, and thirty volumes of books have gone to the Theological School at Meadville; three hundred to one town in New York, besides others, to Brooklyn and Rochester, in that State. Some to Cleveland, Ohio, Belvidere, and other places in Illinois, and some to Detroit, Michigan. Generally, they have been taken in small quantities, and have been distributed to sixty or more different towns.

These are not dazzling or brilliant results. In fact, the Directors have aimed at nothing of the kind. Their simple and single object has been to supply an existing want. A Depository open at all times, in a central situation, well supplied with pamphlets and books of a moral and religious character, and of those in explanation and defence of a liberal faith, where all who wish, can obtain a supply for gratuitous distribution, their wants fully met and freely supplied, has been the highest object of their ambition in this direction.

With more efficiency in its administration than has yet been manifested, with more frequent meetings of its Directors for consultation, by giving more frequent notice of our Depository in our religious periodicals, and by the adoption of some wise and considerate means for more extended distribution, the sphere of the Society's usefulness might be easily and advantageously enlarged. The spirit of the times seems to call for something of this nature; and the Directors are called to consider, whether a duty is not now laid upon them to labor more assiduously and energetically for the diffusion of the truth, as it is in Jesus, by the wider spread of those winged messengers, which, dropping upon a barren or thirsting soil, may spring up and bear a rich harvest to the glory of God and the salvation of our follow men.

All of which is respectfully submitted in behalf of the Executive Committee.

MEETING OF CLERGYMEN FOR THE DISCUSSION OF SLAVERY.

At an adjourned meeting of clergymen (invited by a notice published in the Christian World and Christian Register, to meet together to discuss their duties in relation to American slavery, held at the Bulfinch street Vestry on the 29th inst. Rev. Mr. Motte, acting as Chairman, and Rev. J. Parkman, as Secretary. After an animated discussion, in which Messrs. G. W. Briggs, E. S. Gannett, Stetson, Russel, S. May, Jr., J. Allen, Sullivan, Thurston, Burton, Pierpont, W. H. Channing, Wellington and J. Parkman took part. The following resolutions were passed, by a vote of 47 in the affirmative and 7 in the negative. *All* of the speakers, however, expressing in the strongest terms, their opposition to slavery.

Resolved. That we consider slavery to be utterly opposed to the principles and spirit of Christianity, and that, as ministers of the Gospel, we feel it our duty to protest against it, in the name of Christ, and to do all we may, to create a public opinion to secure the overthrow of the institution.

Resolved. That a Committee be appointed to draw up and circulate for signature among the ministers of the Unitarian body, a *protest* against the institution of American Slavery, as unchristian and inhuman, and to publish the protest, when signed, with this heading, 'Protest against American Slavery,' by a number of Unitarian ministers.

Resolved. That the following gentleman be appointed to draw up the protest.

Messrs. Stetson, Jas. F. Clarke, John Parkman, Saml. May, Jr., Stephen G. Bulfinch, A. P. Peabody, John Pierpont, Saml. J. May, Oliver Stearns, G. W. Briggs, W. P. Tilden, W. H. Channing.

The meeting then adjourned for one year.

John Parkman, Secretary.

CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of the Massachusetts Congregational Charitable Society was held on Monday, May 26th, in the Library of Rev. Dr. Frothingham. The following gentlemen were elected officers of the Society for the ensuing year.

Hon. P. C. Brooks, President.
Rev. John Pierce, D. D., Vice President.
Rev. Francis Parkman, D. D., Secretary.
Hon. James Savage, Treasurer.
Counsellors. Hon. Messrs. P. C. Brooks, Josiah Quincy, Jonathan Phillips, Daniel A. White, James Savage and John A. Lowell Esq.

Drs. Pierce, Lowell and Palfrey, with Rev. G. W. Blagden were appointed the Committee on appropriations for the ensuing year.

The sum of $1900, more by $100 than that of the last year, was appropriated from the income of the Society to the objects of its charity, and $200 were added, as usual, to the contribution of the convention.

A vote of thanks was passed to the President for his donation of $500.

Robert G. Shaw Esq. was unanimously chosen a member of the Society, in the place of the late Gorham Parsons Esq.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY.

This Society, held their Annual Meeting, on Friday, May 30th. The following persons, were chosen Officers of the Society, for the year ensuing.

Rev. Francis Parkman, D. D., President.
" Samuel Barrett, Vice President.
" Alexander Young, Secretary.
William T. Andrews, Esq., Treasurer.
Rev. Joseph Allen,
" James Walker, D. D.,
" George Putman,
" Frederick D. Huntington,
" Amos Smith. } Trustees.
Samuel May, Esq.,
Rev. Samuel Barrett, } Auditors.

UNITARIAN SOCIETY AT SOMERVILLE.

We would call attention to the following announcement, and hope it may be the means of gathering a large and happy company on the occasion. There is no spot in the environs of Boston from which so magnificent a view of surrounding scenery is to be obtained as from the site of the Somerville Church.

'The Ladies' of the Unitarian Society in Somerville have appointed Wednesday the 11th of June for a Breakfast and sale of articles for the purpose of furnishing the New Church now in progress of completion.

Contributions of Money, Flowers, articles for the Sale and Breakfast are respectfully solicited; the most trifling aid will be gratefully received.

It is *particularly* requested that all who intend contributing articles for the Breakfast table, will give notice to the managers as soon as possible that they may be enabled to judge what may be necessary to furnish.

Gentlemen who will give their assistance in decorating the Hall and other arrangements will please send their names to any of the Managers.

Articles intended for the Sale, may be sent to the care of the Managers.

Managers.—Mrs. Joseph Adams, Mrs. J. Homer, Mrs. S. C. Bradshaw, Mrs. Oliver Tufts, Mrs. Guy C. Hawkins, Mrs. Robert Vinal, Mrs. Columbus Tyler, Mrs. Orr N. Towne.

Miss Elizabeth Vinal, Treasurer,
Miss Harriet A. Adams, Secretary.

Should the weather prove stormy it will be postponed until the first fair day. A Train of Cars, and Omnibusses will leave the Charlestown Railroad Depot at 6 o'clock, A. M., and at each hour of the Festival.

*** The Committee of Arrangements for the late Collation, acknowledge the kindness of their friends, in the vicinity of the city, in providing flowers for the occasion. They return their thanks to the Teachers and Pupils of Rev. Mr. Whitney's Sabbath School, for a large collection of beautiful bouquets contributed from the nurseries of the Messrs. Winship, and Warren, and from the private gardens of Brighton,—to their friends in Cambridge, for flowers and greens, by the hand of Mr. Nute, Superintendent of Rev. Mr. Newell's Sunday School;—in Brookline, through Mr. Davis, of Rev. Dr. Pierce's School; and to all, who thus aided in promoting the enjoyments of the Festival. Their ready response, to the request of the Committee, manifests their sympathy and interest in this pleasing tribute of respect to those, whom we all delight to meet and to honor.

ANNIVERSARY OF THE FRIENDS.

Our worthy fellow Christians, the Friends have had their Anniversaries, or Yearly Meetings, from an early period. They observe them in a manner as deserving of being recorded as any of the more noisy divisions of the Church.

The following announcement, from the Philadelphia 'Friends Weekly Intelligencer,' is marked with the peculiar characteristics of the order, and indicates the quiet, unostentatious, and primitive spirit, with which the disciples of Brotherly Love conduct their affairs.

'Philadelphia Yearly Meeting closed its sessions on Sixth-day evening. The usual business was transacted in a good degree of harmony and brotherly condescension. The answers to the Queries still manifested many deficiences, but encouraging evidence was afforded that in all parts of the vineyard, there appears to be a right concern for the advancement of our Christian testimonies.

The subject of the establishment of a new Yearly Meeting to be composed of Center Quarter and Fishing Creek Half-years, meeting, was brought into view by the minutes of last year, but it was concluded again to commit the matter, and defer its further consideration another year.

Explanations of Discipline on the subject of marriage were asked for by two of the Quarters; which were referred to a committee, with instructions to report next week.

Memorials for our deceased friends, Elizabeth Twiford, from North-west Fork monthly meeting, and for Debby Mifflin, from Camden monthly meeting, both approved by the Southern Quarter—for Samuel Pennock from Kennet monthly meeting, approved by the Western Quarter, and for Abraham Lower from the monthly meeting of Friends held at Green Street, Philadelphia, approved by Philadelphia Quarter, were read to satisfaction, and directed to be recorded.

The committee on Indian affairs made a report which was approved, and they were continued another year in the charge of this interesting concern.

A report on the subject of education, within the limits of our Yearly Meeting, was introduced from Women's Yearly Meeting, and its interesting details occupied considerable attention. We hope to lay this document before the readers of the Intelligencer in a future number.

The body of Friends who assembled on this occasion was thought to be larger than for many years previous. Several of our friends, with minutes from other Yearly Meetings, were in attendance with us; and we believe the bond of christian union has been strengthened.

[From the Daily Hartford Times.]

UNITARIAN CHURCH IN HARTFORD

The corner-stone of this structure was laid with appropriate religious ceremonies, on Saturday last. The exercises commenced with prayer, after which an address was delivered by Rev. H. W. Bellows, of N. York, which was listened to with deep attention by a large audience.

He said, 'we had not come together as *Unitarian* Christians—as Christians, simply; that we had set ourselves apart from the other sects because they refused us the privileges of christians, and because we believed they held to errors of faith, which, though not in our opinion vital, were injurious to the best interests of the soul, and in discord with nature and the works of God; that these views were unfavorable to the advancement of refined taste, science and literature.'

He said 'Unitarianism had come here to stay, and all that it asked was to be heard. It wished no quarter, but full, free, and candid discussion in a kind spirit. He wished that no attempt might be made to kill us by giving us a 'bad name,' but if clergymen called us Socinians, to their people, to tell them what Socinianism is; if Deists, what they mean by the term; and when they say what we do *not* believe, to tell them what we *do* believe. He wished to be understood that our views were expected to influence others, besides those who were now attached to the society, and that, although now small in numbers, there was much of liberal christianity here, not among the irreligious, but those who, by a careful study of the sacred Scriptures, and the works of God in nature, had been led to see the falsity of orthodox views.

He then gave a brief outline of the Unitarian faith, stated their belief in the *Divinity* of Jesus Christ, but not in his supreme *Deity*; that he was the image of God, not God himself; the *revealer* of the father, not the Father himself, but the Son; that the Bible was the only creed to which they could subscribe or assent. This they received as the law, the word of God, and denied the right of any, whether individuals or councils, to enforce any other.

He congratulated Unitarians on being able to stretch out their arms and embrace as christian brethren, all sects and denominations who name the name of Christ, whether Catholic, Baptist, Universalist or Congregationalist—and closed by an appeal to the brethren of the church to stand fast in the liberty wherewith Christ had made them free—and to rear their beautiful temple in faith in God's goodness. The address occupied an hour; of course we are enabled to give the merest outline of his remarks. The corner stone was then laid—as he said, in the name and to the glory and praise of God, invoking for the work His blessing and his aid. After a consecration prayer, the services closed by singing to the tune of Old Hundred, the following Hymn, written by a lady of the society, and a Benediction.

HYMN.

Our Father! may Thy blessing rest
On us, who now before Thee stand:
Be Thou the hope of every breast,
The strength of every feeble hand.

In Truth be our foundation laid—
In Faith the precious seed be sown—
The barren field, at evening's shade,
With golden harvest shall be strown.

We lift the voice of thankful praise,
With spirits prostrate at Thy throne,
Rejoicing that our hands may raise
A temple for the fairh we own.

Bless Thou the work! and let it rise
Prophetic of a mightier day,
When many a temple to the skies
With lifted spire shall point the way.

'Twas Thy command, in ages flown,
Before One God to bend the knee:
We, with our lips—our hearts—would own,
Through life—in death—no God but Thee.

A leaden box was placed in the stone, containing the periodicals of the day published in this city; a copy of the Sacred Scriptures; the Christian Examiner, Religious Miscellany, Christian Register, and Christian World, &c. &c.

NEW PUBLICATIONS.

I. We have received from Crosby & Nichols, 'A Scriptual Catechism of the Christian Religion, stated in the words of the Bible.' 'Allegories and Christian Lessons for children' by T. B. Fox. 'Moral tales for young people.' 'The Beatitudes.' 'Pleasant Sundays,' by Mrs. E. Sedgwick.

Also 'Hebrew Tales selected and translated from the writings of the Ancient Hebrew Pages.'

J. A Francis has issued a new and corrected edition of Mrs. Child's 'Philothea.'

A. Tompkins has published 'The Ladies Repository' for June, 1845.

T. H. Carter & Co have 'Little's Living Age,' 55.

Saxton & Kelt have 'Encyclopedia of Domestic Economy,' No. 3 'Furniture.'

S. N. Dickerson & Co. have published 'An inquiry into the founders of our government' by Thaddeus Allen.

II. 'Epitaphs From the old burying ground in Cambridge, with notes by William Thaddeus Harris, Junior Sophister in Harvard College.' Cambridge, John Owen.

There are many persons to whom this volume will be particularly interesting from local and family connection. There are some elements in it of general and universal interest. The Notes, Appendix and Index contain much minute and curious historical, genealogical, and antiquarian matter. To us the volume is valuable from the epitaphs it has transcribed from the grave stones of several, whose youthful promise, wonderful intellectual and moral attainments, and early death, constituted the most impressive influences which were brought to bear upon our collegiate experience. The names of Samuel Harris, Edward Canfield, Thomas McCulloch, and Frederick Wilder are inseparably associated, in the traditions of Harvard, with genius and virtue, while that of William Person, fills the hearts of all, who knew his mysterious history, his lovely and noble character, and his brilliant faculties, and who shared in the grief with which his fellow-students wept over his grave, with the liveliest sensibility.

"Hic filius Naturæ
vitæ primo limine desertus,
nihilo minus Cœli viguit favore,
et
ingenio, diligentia, virtutibus, pietate,
plurimos longe præcessit.
Plorat amissum præmature Scientia
Plorat Religio
Plorat Amicitia.

III. Journal and letters of the late Samuel Curwen,' by George Atkinson Ward, A. M. Member of the New York Historical Society, &c. 3d edition.

In each successive edition of his work, Mr. Ward adds essentially to its value. This, among other things, contains much interesting matter in reference to South Carolina, and strictures on the received accounts of the revolutionary war in the South.

The publication, and rapid circulation of this work, is remarkable and gratifying on many accounts. The author exhibited a high degree of courage in braving what was supposed to be a universal public sentiment in publishing it at all. And the public, by their patronage of the work, have proved that they have reached an elevation of candor, liberality, and enlightened judgement most honorable to them, and encouraging to the friends of historical truth.

The history of the world suffers, from no one cause, so much as from the circumstance that the records of its controversies have, for the most part, been inscribed exclusively by the victorious parties.

The Greeks and Romans have told their own stories, and from their testimony we receive the boastful and highly wrought narratives of their triumphs. If the nations they overcame, many of them brave and polished, if the regions they drenched with blood, and devastated with rapine, could but speak, a very different account would be given, of much that affords topics for the world's admiration, awakens the enthusiasm of the school boy, in his declamations, and yields to the orator his most brilliant illustrations.

As Protestants we suffer because we hear the tale of the reformation and get our ideas of it, almost exclusively from the Reformers. We admire the courage and moral energy of Luther, and the intellectual acuteness of Calvin, but we little appreciate the brilliant eloquence, and talent, the learning and the wit, with which they were met, by such men as Martin Becan, and the other champions of mother church.

But where, as in the case of the American Revolution, the vanquished party, in addition to defeat, suffers from a feeling throughout the world that it is well for humanity that it was defeated, there is still greater danger that the cause of absolute truth will suffer from the want of the evidence, which in all cases, ought to be heard from both sides.

It is well for America—it is well for Great Britain, at home, and throughout her colonial empire—it is well for mankind, that success crowned the American Revolution. The conflict was determined, most evidently, by an overruling Providence. An Almighty arm shielded the head of Washington, and a mysterious energy was imparted from on high, into the councils and the camps of American liberty, and thus the victory was given to it.

But the glory of the country would not be complete, were not the people inspired with a love of justice towards the fallen party, and the cause of truth would not be honored were it not permitted to be told on both sides.

The fact that this book has already reached its third edition proves that the reading public in America are determined not to be governed by prejudice or pride, and that a writer will be sustained by them who, like Mr. Ward, fearlessly utters what he deems to be, although unwelcome, and unpopular, still necessary to be considered, before the truth can be wholly known, or justice fully done.

As we are confident that our pages would not reflect the spirit of that portion of the community of which it is our chief desire to be an accredited organ, did we not make them expressive of respect and approval of all attempts to liberalize the public opinion, we have no hesitation in recommending the work before us.

Our admiration of the great men who conducted the American Revolution has been often elsewhere expressed. It is honorable to the country that the party, who, in that conflict, were overthrown, who were, in the irreversible judgement of mankind, in the wrong, and against whom Providence was engaged and the stars in their courses fought, still contained so much real, although mistaken, patriotism, and moral and intellectual worth and excellence, as is proved by this and similar works.

IV. "Bibliotheca Sacra and Theological Review,"—conducted by Professors Park and Edwards, with the co-operation of Dr. Robinson and Prof. Stewart. May 1845. Andover, Allen, Morrill & Wardwell.

This Quarterly is conducted by gentlemen of the most eminent learning, and is honorable to the theological literature of the country. The writers publish their names with their articles, a manifest improvement, we think, upon that anonymous system which has depopulated the most valuable portion of the republic of letters in our day—banishing from the scene all the interest which naturally connects itself with names and persons.

The articles in this number are from Profs. Sears, Salisbury, Robinson and Edwards, Rev. Henry B. Smith, Leonard Withington and R. D. C. Robbins.

We should be glad to enter minutely upon a critique of this number, but our limits only allow us to commend its general character, and to say that it illustrates throughout, the sentiment expressed in the last line of the last page, "The cause of sacred learning has nothing to fear from freedom of discussion."

Anthon's Latin Versification, is published by Harper & Brothers, 82 Cliff street, New York.

Bible, the Young Man's Guide, is received from Jordan & Co.

Noble's Appeal. This is published by T. H. Carter & Co., and Otis Clap. It is an appeal in favor of the doctrines of the 'New Church,' and embraces answers to the chief objections to those principles. Those who wish to acquaint themselves with the doctrines of this Church, will probably find as fair and full an exposition of them, as in any other book.

Massachusetts Colonization Society. The annual meeting was held, May 28th, at the Central Church, Professor Greenleaf of Cambridge in the chair. Rev. Mr. Emerson of South Reading opened the meeting with prayer. Professor Edwards of Andover, Mr. Oliver Parsons, Professor Charles Brooks, Rev. J. B. Finney and Rev. R. A. Miller made addresses. In 1843, receipts $2,000—in 1844 $2663,32—in 1845 $6025,49.

Convention of the Congregational Ministers of Massachusetts. As the Convention Sermon will undoubtedly be printed, and if so will be noticed by us, we confine ourselves for the present to copying the following from the Boston Daily Advertiser:

This body comprises all the Congregational clergy of this Commonwealth, both Trinitarian and Unitarian. It celebrated its anniversary yesterday morning, in the Church in Brattle street. Rev. Dr. Hopkins, of Williams College delivered the annual discourse from Rom. 8: 22, 19. *For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creature waiteth for the manifestation of the Sons of God.* It was a splendid performance. The train of thought was highly original, the style in which it was clothed was pre-eminently beautiful, the mode of delivery was simple and energetic, and the discourse gave the highest satisfaction to the largest audience we have ever seen collected on that occasion. We have no doubt that it will soon be given to the public. It will be a most valuable addition to our theological literature.

OBITUARY.

For the Register.

MISS ELVIRA TWITCHELL.

Died, in Dublin, N. H., May 18th, Miss Elvira Twitchell, aged 28.

It was beautifully said by Cowper, 'although we are forbidden to murmur, yet we are not forbidden to regret.' In the death of her who is named above, the surviving friends have cause for regret, not indeed for her sake, but for their own loss. They have reason to believe that *their* loss is *her* gain. During several years her health had been precarious, and by frequent attacks of illness her prospects of active usefulness seemed to be cut off. This was her chief source of anxiety. But she never murmured. No words of complaint or repining fell from her lips. She was sustained in every trial, in every renewed attack of her disease, by the faith of the Gospel. She had made a public profession of the Christian religion in days of health, and when sickness came, and she could no longer unite with others in the duties of life, or the public worship of God, she felt more that ever that the objects of her faith were realities. She spoke of leaving this world as she would of a journey to visit friends. It was her wish to live, but she was agitated by no fears. There was a steady repose in the promises of the Gospel.—a confidence, which though strong, was ever humble.

Till near the termination of life, her mind was clear. It was a privilege to visit her in her sick room, witness her composure of spirit, and hear the expressions of meek trust, which, though she did not obtrude them upon any, she was free to utter, whenever proper occasion was offered. To make the hours of confinement pass more pleasantly and more profitably, she was in the habit of writing with her pencil such thoughts as circumstances suggested, mostly on some religious topic, and expressed in that plain and devout style, which characterizes the 'Child's Prayer of Faith,' which was written by her, and inserted in the 'Child's Friend, to which it was offered by some one into whose hands it had fallen. These remains, showing as they do the feelings of her heart and the calmness with which she looked forward to the end of her earthly course, will be valued by her surviving relatives. They will serve to remind them of one, who, had she lived, would have been willing to spend and be spent for them as a daughter, a sister and a friend. Her loss cannot be made up in time, but her memory will be affectionately cherished by her friends. Let it be the shrine of pure and pleasant thoughts.

'Weep not for her! There is no cause for woe;
But rather nerve the spirit, that it walk
Unshrinking o'er the stormy paths below
And from the world's allurements keep thee back:
So, when a few, fleet, severing yeas have flown,
She'll meet thee at heaven's gate, and lead thee on!'

L. W. L.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

If one were to form his opinion of the actual tendency of things in the religious world from the Orthodox papers, and speeches, he would give up in despair. They insist upon it that the Roman Catholics are advancing with giant strides, and that the only portion of the Protestant world, that is true to the great Protestant principle, (the Unitarians,) are dwindling away and hastening to extinction.

A committee of the Orthodox clergy (consisting of the Rev. Drs. Woods and Storrs, and the Rev. Parsons Cooke) was appointed sometime since, to consider, and report, a revised platform, or system of Church government and law, for the Orthodox Congregationalists. They have given notice that they will not be ready to report this year. If the Churches value their liberties, and understand what will be for their peace, it will be a long time before any committee can report a system of consociation that will be acceptable. The Congregational Churches are essentially independent, and when they cease to be so, their glory will have departed. There are two principles, one or the other of which the Church on earth must adopt. One is a concentration of power, by association for purposes of government and to secure uniformity. The only perfect and adequate exhibition of this principle is the Church of Rome, and to this all others tend. The other principle, is the complete independence of particular societies, with the incidents natural to it, in diversity of faith, and practice; of this the Congregational system is the pattern. The two cannot be united, and the inconsistencies and perplexities and disorders that are dishonoring and distracting all the great sects of Protestant Christendom are owing to an attempt to combine these two principles, and an unwillingness to stand contentedly and steadfastly upon either.

The aggregate of missionary funds collected in and drawn from the United States, and expended upon the Sandwich Islands since 1820, is $608,865 08 as follows.

Am. Board for For. Missions	$539,089 67
" Bible Society	50,000 30
" Tract Society	19,774 51

Since the islands became independent, and have passed out of the control of the American missionaries, sad accounts reach us of the decay of morals and religion. The correspondent of the New York Observer says,—'It is perfectly obvious that the minds of the people have been lamentably diverted from the all important subject of religion. Temptations have come in like a flood; hundreds of professing Christians have been drawn aside from the path of duty, and overcome of evil; scores of whom, it is feared, have become confirmed apostates.' The writer says that while Lord George Paulett held the islands 'licentiousness became the order of the day. Intemperance prevailed, gambling also, and horse-racing; indeed almost every species of wickedness prevailed in Honolulu.' It was hoped that by the restoration of the native government matters would be mended. 'But,' he continues, 'we have been sadly disappointed. Sins, which have been abandoned for nearly a quarter of a century, are breaking forth on every hand. Scores have gone back to the [illegible] of their ancient idolatry, and are worshipping Pele, the volcano of Kilauea, or Hawaii. The moral effect of the restoration of the islands has by no means been salutary.'

Perhaps the last, and decisive argument against Calvinism, or the system of doctrines and measures pursued by the Orthodox, will be the final signal demonstration of its inefficacy to raise the moral and spiritual condition of mankind, as exhibited, where for such a length of years it has had the field to itself, and been provided with such boundless resources. The Gospel is mighty to redeem the world from sin; but it must be the Gospel in its simplicity, its reasonableness and its primitive truth, not as misrepresented by the scholastic perplexities and human inventions with which it is mixed up in the creeds of modern missionaries.

The 'American Sunday School Union have circulated, the last year, two hundred million pages.

As appears from the reports of the leading benevolent societies whose anniversaries were recently held in New York, the following are the receipts of some of them for the year:

Foreign Evangelical Society:	$18,744
American Tract Society,	152,376
American Home Missionary Society,	121,946
American Bible Society,	166,651
American Board of Foreign Missions, during the last nine months, about $185,000; so that if the contributions continue in the same ratio the next three months, they will, for the year, amount to	246,666
Baptist Board of Foreign Missions,	82,276
Presbyterian Board of Foreign Missions,	82,679

A very extraordinary, and quite angry controversy has been, and still seems to be, going on between the American Episcopalians, and the Presbyterian sects, on account of certain conflicting and irritating proceedings in reference to the missions to Asia Minor and among the Nestorians. One of the incidents of this warfare is a statement made by Bishop Southgate, who has just embarked for Constantinople, having been invested with the dignites of an American Episcopate. There seems to be an irreconcilable contradiction of statement between the parties. Bishop Southgate's accusation, is as follows—

'When at the burial of our late Minister, Commodore Porter, Messrs. Goodell and Dwight appeared in gowns and bands, and one or both carrying Prayer Books, was not the impression conveyed to the two or three hundred Eastern Christians present, something more decided, more extensive and more influential in its character, than if the same had been done in an assembly of a few intimate friends within doors?'

'In this instance the person deceased was an *American* and of a *Presbyterian* family, and so, I believe, were all the relatives present. The reason evidently was to produce a certain impression—the impression before alluded to. It could not have been desired by the family, for though the Prayer Book was there, and apparently used, it was not the Episcopal service, but a certain garbling of it, which essentially destroyed the solemnity of the occasion. First, on coming to the grave, were read the impressive words, 'Man that is born of woman,' &c; and then, as if in the service, the extemporaneous remark, 'It is calculated that——thousand die every day, and——thousand every hour.' Then followed the next sentence, then another extemporaneous remark, and so on. The succeeding paragraph, on committing the body to the earth, was read with essential alterations; the Lord's Prayer was ommitted; and in place of the last Collect, an extemporaneous prayer, with the book still in hand, was repeated. All this was painful in the extreme, to every English or American Episcopalian pres-

at, and showed but too clearly that the Book was not used for the sake of the service."

Mr. Goodell replies as follows;—

'I borrowed a gown of a *Scotch* missionary for the occasion, and Mr. Dwight used a *Lutheran* one from Odessa. Mr. Dwight officiated at the house, and I officiated at the grave. And although some of the principal mourners were Episcopalians, and especially the whole family of the sister, with whom the deceased spent his last days, and where the funeral then was, yet *neither of us used the Prayer Book.* Mr. Dwight read from the Scriptures, and made a few remarks, and then offered an extemporary prayer; and I did the same at the grave; and *neither of us touched so much as the outside cover of a Prayer Book.* I read a chapter from the Bible, a few verses of which are, with some alterations, found in the Prayer Book. I read the passage, not because any part of it was in the *Prayer Book*, but because it was all of it in the *Bible*, it being the 14th chapter of Job."

Justice to the American Missionaries requires it to be stated that the Chaplains of the British and other embassies at Constantinople have given strong certificates that they never had any idea that the Missionaries had adopted any particular dress, or engaged in any ceremonies, with the design of cheating the people into the belief that they were Episcopalians.

It is probable that striking dresses and ceremonies give considerable facility in conducting missions among heathen and barbarians. The Presbyterian missionaries, no doubt, feel the need of something of the kind. The Episcopalians have the advantage of them—but the Catholics can excel them all.

The General Assembly of the Presbyterian Church—Old School—met at Cincinnati, May 15th. The Moderator, Rev. Dr. Judkin, opened the Session, with a Sermon, *from John* viii. 32. 'His conclusion was a comparison between the free *will and free* grace systems in which,' *says the correspondent of the New York Observer*, 'he advanced and most eloquently illustrated the proposition that the former had been the enemy of literature, and had fostered despotism in government, while nothing but the latter could humble the will of man, and subject it to the will of God, until which was done he could not be free!'"

There were present about 100 Bishops, and 64 Ruling Elders. Others came in afterwards.

We notice a singular affectation in the use of this word 'Presbytery,' leaving out the definite article. A similar affectation has been current for some time, in reference to the word 'community.' The reporter states that a 'memorial was received from Presbytery of Ohio,' inquiring, 'is baptism in the Church of Rome valid?' Dr. Lord maintained that it was valid in the days and persons of the Reformers and, if so, was valid now. Dr. Rice, of Cincinnati, maintained that it was not, in defiance of all consequences from such a proposition, and boldly anathematized, unchurched, and unchristianized the whole body of the Roman Catholics, now, and from the beginning.

In a future paper, we shall have more to say of the doings of the Assembly. One of the most interesting things we find in its records, is the introduction of an Iowa Chief. We think that the speech of the Indian indicates as good a theology, to say the least, as that contained in the Sermon of the Moderator, as reported above.

Mr. Lowrie informed the Assembly that a company of Missionaries, on their way to the Iowa mission, on the upper Missouri, had arrived in this city, accompanied by a chief of that nation, and moved that the Assembly receive the chief to-morrow at 10 o'clock, and address him through the Moderator, and receive an address in return. The motion passed unanimously.

Adjourned with prayer.

Saturday, May 17.

The order of the day for 10 o'clock, having arrived, viz. the introduction to the Assembly of the Iowa chief, NACHEAMINGA, or No heart-of-fear, he was brought forward and introduced to the Moderator, by the Rev. Mr. Irwin, Missionary at the Iowa station, and the Moderator, in the name of the Assembly, addressed him in substance as follows, which was interpreted to the Chief by Mr. Irwin:

FRIEND AND BROTHER—God has made of one blood all nations of men who dwell on the earth. We salute you not only as a Chief of one of the tribes of the Aborigines of our country, but as a brother of the same great family with us, who are all children of the same blood. This body is the Grand Council of the Presbyterian Church, made up of Ministers and Elders, as representatives of the whole body which is one of the branches of the Church of God. Those Missionaries who have been among you, have been sent by this Church, of which this Assembly is the great Council. This Church also supports them. We pray for them and you, that you may be blessed by their labors. We have heard of the kindness you have shown to our Missionaries among you, and we advise you to hear them when they teach you the way to Heaven, and to please God. We are glad to see you and welcome you amongst us. We pray for you, that the grace of the Lord Jesus Christ and his truth, may be abundantly communicated to you and your people, and bring you all to enjoy the eternal blessedness of the great family of God in heaven.

The Chief replied in substance as follows, which was interpreted to the Assembly by Mr. Irwin:

FRIENDS AND BROTHERS—This is not like my village. These are not like my people. When I go home, I cannot address such an Assembly as this. I cannot speak in your language. I must depend on an interpreter to tell you what I say. But it gives me great pleasure and satisfaction to see you. Friends, you are not as we are. You can read. You can see far off. You can see far away and hear far away, and know what is going on everywhere. But we must set at home and know nothing but what is around us. We have no eyes, no ears, to see and hear far off. We have no houses—no clothes—our faces are far inferior in every respect. Fathers and Brothers, we are glad that you have sent kind Missionaries to live with us and teach us. They compensate for the loss of our lands, which the whites have taken. We are now very poor, our country is very small—only a few sections of land—two or three hundred. But we hope the time is coming when we and our children will be like you, as I see you here to-day. I appreciate very highly the kindness of the Moderator, and of the Government Agent, who has given us good advice. I find some white men speak truth—they speak one way—some speak every way, and we don't know when to believe them. Through the advice and assistance of the Missionaries and the Government Agent, our people are improving. We cultivate more land. We are improving in every respect. I call your missionary my brother, and intend to give him my children to be taught and made like yours. I have been much gratified in travelling in your country, and have received much kind attention. I am very glad of this opportunity of addressing you. I address you all as chiefs and braves, and I think this beautiful day and clear sky indicates that the Great Spirit is smiling on us. When I return home I will tell my people all I have seen, and hope we will try to be like you. I hope you will pity us—feel much for us, and extend your kindness still to us ignorant and dying people. I have heard what the President has said. I respect the President very much. I call him grand-father. I call the Moderator father.

The President told us to be careful of our money, and we will try to obey him. He tells us not to go to war, and we will try to obey him. Some of our young men disobey, and go to war, but we will try to keep all at peace. I hope the President, the Missionaries, and the Government Agent, will write us one plan for our good. I hope the time is coming when we will have as you have, good houses with glass windows, and good clothes as you have. I shall soon leave you and go down this water to my people, I will tell them when I go home, what I have seen and heard. Friends, this is all I have to say. I feel sorry that I am not as you are. I wear a blanket. My people are poor. We are all poor. You are a great people. I cannot talk to you in your own language, I must depend on an interpreter, and follow him like a blind man, but I trust in him with all confidence.

We have, on our exchange list, a monthly religious periodical, entitled the 'Christian Instructor.' It is under the patronage of the 'Reformed Synod' of New York, and published at Newburg. The number before us, (May 1845,) contains nothing objectionable in its spirit or tone, but much that is valuable. The article on the 'character needed by the theologian and Christian at the present day,' might be read with advantage by persons of all denominations. It sums up the requisites of a Christian theologian, under three heads—'attachment to Christ,' 'independence,' and 'spirituality.'

The 'Phalanx and Social Reformer' is changed into the 'Harbinger.' Among its leading contributors are Wm. H. Channing, Horace Greely, George Ripley, John S. Dwight, and others of the Brook Farm, West Roxbury, from which place it is to be issued.

CATHOLIC CHURCH AT WORCESTER. A correspondent of the Northampton Gazette gives a description of this institution, now not more than two years old, and about which very little is generally known. It is very pleasantly situated a mile and a half from the town; is handsomely built of brick; has five professors, two Irish and three American born, who dress in long flowing black robes, fastened round with belts, wear small black caps, and repeat their 'Hail Marys' fifty times a day; has about fifty scholars, very few of whom are foreigners; and is furnished with a library containing 2,000 volumes, many of them in Latin. The correspondent, being a Protestant, *was not permitted to go into the school-room*, and of course gives no account of the studies pursued.

'Many persons are much concerned and alarmed at the manifestations which occasionally appear among us of popular violence, disturbing public meetings, and interrupting debate. They seem to regard them as symptoms of a danger to which we are particularly exposed under our democratic institutions. But the truth is, that such proceedings are less frequent and less violent among us, than in any other part of the world, where the people are permitted to act together at all. In England large popular meetings, on exciting subjects, in excited times, require the protection of a powerful police, and are not secured, by that, from outbreaks of disorder. At Hull, in England, a meeting of the 'Religious Freedom Society' was held, in the month of April, to consider the proposed government grant to Maynooth. Sir Wm. Lowthrop in the Chair. We doubt whether more disorder and tumultuary violence ever prevails in our most fanatical and lawless meetings. There were constant hisses, groans, and outcries. The voice of the speakers was drowned in shouts of defiance and animosity. The police were compelled to interpose, and their whole force required to prevent a general 'knock down and drag out.'

Captain Bernal Osborne, a member of the British House of Commons, in a recent speech, after having shown that there are many benefices in the Episcopal Church in Ireland, in which there were not more than ten Protestant inhabitants, went on to illustrate the enormous cost of that Church to the empire. He showed that of 11 Bishops of the Protestant Church in Ireland, who had died within the last 40 or 50 years, the fortunes they had accumulated from their salaries, as appeared by the stamp returns of taxes in the probates of their wills, were as follows.

Stopford, Bishop of Cork,		$ 125,000
Percy,	" " Dromore,	200,000
Cleaver,	" " Ferns,	250,000
Bernard,	" " Limerick,	300,000
Knox,	" " Killaloe,	500,000
Fowler,	" " Dublin,	750,000
Beresford,	" " Tuam,	1,250,000
Hawkins,	" " Raphoe,	1,250,000
Stuart,	" " Armagh,	1,500,000
Porter,	" " Clogher,	1,250,000
Agar,	" " Cashell,	2,000,000
Total,		$ 9,375,000
Average,		$ 852,272,72

The Convention of the Protestant Episcopal Church of Pennsylvania, succeeded, on the eighth ballot, in the election of a Bishop. The choice fell upon Dr. Alonzo Potter, of Schenectady, formerly of this city.

39 votes, in the House of the clergy, were necessary to a choice. Dr. Bowman, the Puseyite or High Church candidate, received, at several ballots 38, and on one ballot, 39, and was elected by that House, but rejected by a strong vote of the Laity. Dr. Tyng, the Low Church or Evangelical candidate, received from 35 to 37 votes, at different ballots, and finally withdrew from the Canvass. Dr. Potter was elected, on a compromise, and is claimed by both parties.

Not less than Forty Thousand Dollars has been raised by the Orthodox, during the last two years, to liquidate the debts and endow Colleges, devoted to their interests, in the West.

The American Tract Society, has circulated, during the year, 61,107, exceeding the number circulated last year, 35,469. In the county of Worcester, they have circulated their books at the rate of 6,000 a year for the last six years.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

On the 21st of May, Benjamin Bushe died at Greensboro' Vermont, aged 115 years.

The papers contain letters from Henry Clay and Joseph Story, in answer to Hon. John Jay, on the proposed adoption of a new name for the United States. They are brief, sensible and interesting. Neither seems to think the adoption of a new name practicable—neither seems to fancy 'Alleghania.'

Judge Story would prefer 'Hesperia,' Mr. Clay 'Washington.' Mr. Clay mentions a fact that is quite striking—that if the Union continues and the country increases, the name 'United States,' will become a sufficient designation, all the other inferior nations on the continent adopting distinctive appellations, such as 'The United States of *Mexico*,' &c. Their inhabitants will be called 'Mexicans,' 'Peruvians,' &c., while the inhabitants of this country will be called '*Americans*.' It is so now to a great extent, throughout the world. We observe that in the annunciations of levees, presentations, and public ceremonies, the presence of the 'Mexican,' 'Peruvian,' or 'Brazillian' minister is mentioned, but the designation given to our representative is 'the American minister.'

The State of New York has passed a law, authorising the people of all the towns or cities in the State, except the city of New York, to determine severally whether they will or will not license the sale of ardent spirits within their respective limits.

George Thompson, the well known English Abolitionist, who has recently occupied some official position in India, is now in London, preparing an 'impeachment of the East India Company for many and flagrant crimes committed against the princes and people of India.' He intends to institute proceedings in June.

Babe, convicted of piracy and murder, in New York, and who was reprieved several times by President Tyler, has been again reprieved, to the first Friday in June, 1846, by President Polk.

The amount received by the Treasurer of the city of Boston and of the county of Suffolk, during the year ending the 30th of April last, was $1,348,-864,17—expended $1,217,991,61. Balance on hand, $130,872,56.

A movement has been made in the British Parliament for an enquiry into the state of the two Universities, in reference to the appropriation of their funds to the purposes of education, and to desirable and practicable reforms, in their administration and instruction. The motion was lost by a vote of 82 to 143 in the commons. But from the manner in which it was discussed, and the persons who debated it, there can be no doubt that it will be renewed, from time to time, with increasing favor, until it is carried. Lord Palmeston and others directly avowed their conviction that the Universities ought to be opened to all sects and denominations of Christians. At the same time, earnest applications are brought down from Scotland, to have religious tests removed from the Universities there. Upon the whole the symptoms are encouraging and decisive of a universal movement towards reform and a liberal administration of church and state.

Among the numerous improvements, discoveries and inventions of an age stimulated to universal scrutiny into nature by a spirit of universal enterprize, there are two recently announced, which, if they are found reducible to practical application, will change again the face of the world. One is the conversion of wood into a substance having the united properties of stone and iron. The wood is placed into an airtight box, and a vacuum produced in and through all its pores; liquid and gaseous substances are then injected, which deposite stony or metalic elements throughout its whole dimensions. The woody tissue only remains, all the interstices become filled with stony or iron particles, and the substance is changed into their nature. The process is cheap and can be conducted on a large scale. The application of this to railroad purposes is obvious, and there would be innumerable other appliances. The political economist can trace its effect upon the wealth of different regions and the promotion of universal convenience. The other discovery is the application of electricity to agriculture—by the use of wires, diffusing it through the soil, and trebling the amount of production, and at an expense of but a few dollars an acre.

The United States ship of the line Columbus, with the ship Vincennes, have sailed from New York. They are destined to China. Hon. A. H. Everett, commissioner from this country to the Celestial Empire, with his lady, are passengers in the Columbus. The Commodore of the East India squadron, James Biddle, has gone out in the same ship. She is under the command of Captain Wyman, and Commander Selfridge.

The President of the United States has ordered the guns to be mounted at Fort Adams near Newport, Rhode Island, while the British Government have directed the Naval Depot at Kingston, on lake Ontario, to be put into a state of preparation for war.

There are strong rumors of insurrection in Calfornia, and of a design on the part of its inhabitants to accompany Texas in annexation to the United States.

The plan of a railroad from Ogdensburg to lake Champlain, opposite Burlington, in Vermont, to connect with another from that point to Boston, is in agitation and promises to secure to this metropolis another influx of Northern and Western trade, greater than any yet obtained.

ANTI-SLAVERY IN NEW JERSEY. The New Jersey Anti-Slavery Society recently assembled at Newark, and adopted the following resolutions:

1st. That we believe the Constitution of the United States, truly interpreted, is an anti-slavery document in its general principles and tendencies.

2d. That we will stand by the Union of these States, slavery in or out, Texas in or out, for the purpose of delivering our poor crushed brethren, the slaves; and we will do all in our power to purify and exalt the Union by blotting slavery therefrom through the ballot box, and all other lawful measures.

3d. That we will never surrender a foot of the 27 States and Territories to the lawless dominion of slaveholders, or yield to nullification, secession, or dissolution of the Union, but we will do all in our power to bring it to a glorious point of universal freedom and equality.

The government of Pennsylvania appears to be earnestly intent upon meeting all the obligations of that State, and is making the most vigorous and determined efforts to that end.

Another disastrous and extensive fire has occured at Pittsburg, covering an area of about three acres, and destroying from sixty to seventy houses. It was a part of the city densely populated, and occupied chiefly by people in limited circumstances. There has also been a destructive fire in Savannah.

The coming fourth of July is to be celebrated in Portsmouth, N H., under the auspices of the Temperance Association. Rev. Wm. H. Channing of New York is the orator.

The Britannia sailed from Boston at 2 P. M., on the 1st with 65 passengers to Liverpool and 10 to Halifax. At 1-4 past 7 the same evening the Cambria was telegraphed, having left Liverpool at 1-2 past 5 P. M., of the 20th ult, passage 12 days and 2 hours. 31 passengers to Halifax, 59 to Boston, 18 from Halifax. Total 108.

Instead of the visit to Ireland, which is not to take place at present, several continental excursions are said to be in contemplation by Queen Victoria, who so far from being confined by the cares of an increasing and already numerous family, seems to be incapable of remaining at home. Her perpetual visits to various parts of the Kingdom, and to the courts of Europe, are introducing a new feature in the manners of royalty. After having exhausted all the curiosities of the old world, perhaps she may take a trip to the new, and visit Niagara and the great West.

The war fever has declined in England, upon hearing that all was going on quietly in America, and that the people of this country have no idea of responding to, and in fact never noticed, the passage in President Polk's speech, which seen through the haze of the Atlantic, looked so very belligerent. The funds have advanced. Cotton market had been a little shaken, but remained firm and steady. Iron had fallen considerably from its previous exaggerated price. The domestic trade of Great Britain is on the increase. Upon the whole, the unprecedented prosperity and upward progress of the public business and wealth we are experiencing in this country, is perhaps equally apparent abroad. If peace is preserved for 20 years to come, the face of the world will be changed, to an extent beyond the vision of the most sanguine.

A clown of a circus, in Yarmouth, England, gave notice that he would swim in a tub drawn by four geese. Some hundreds of people crowded upon a suspension bridge to witness the feat. The bridge gave way and more than a hundred were killed.

Douglas Jerrold is the author of the 'Caudle Lectures.' Another Arctic expedition has sailed, under Sir John Franklin. The French journals, and as they indicate, the French Government, are taking ground against our pretensions to Oregon. A Parliament has been summoned by the Sultan, to assemble in Constantinople! M. Guizot has recovered. Sir James Graham has brought a bill into the House Commons for the establishment of three colleges in Ireland, for the education of the middle classes, or great body, of the people, 'wholly independent of religious tests and creeds.' The plan of course is repudiated by the bigoted orthodox. It is a great and glorious project, and at once the wisest and boldest policy and the noblest act of patriotism and philanthropy. It is said that O'Connel will oppose it. All fanatics and agitators will.

The barque Muskingum, built at Marietta, and clearing from Ohio, and whose timbers were waving in the woods in August last, had arrived in Liverpool with a cargo of provisions.

On Monday last, June 2, the "Ancient and Honorable Artillery Company" celebrated their 207th Anniversary. Rev. Dr. A. H. Vinton, of St. Paul's Church in this city, preached a sermon in vindication of "defensive" war. It was an excellent discourse, containing several strong passages in the form of argument, and well written and delivered. At the dinner in Faneuil Hall, Governor Briggs, Hon. Abbott Lawrence, Hon. Isaac H. Wright, Rev. Mr. Lothrop, and others spoke with interest and eloquence. Mr. Buckingham of the Courier paid a tribute to the memory of the late Major Russell, who for so many years was the patriarch of the press. He presented several biographical and historical facts connected with the history of Benjamin Russell, to which we listened with much interest. Mr. Lawrence, in the course of his address, among other good things, characterized Faneuil Hall as the "Mecca of Liberty."

A fire has demolished 25 houses in New York city, and driven out of doors four hundred families. In a stable between 20 and 30 horses were destroyed. During the last month there were *forty-three* fires in Boston, an unprecedented number.

The great iron steamer is to leave Liverpool for New York on the 25th of July, and, returning, to leave New York on the 28th of August.

Two instalments of the Mexican indemnity have been paid to the agent of the United States, but are said to have evaporated before reaching our Treasury.

The Nepolitan Frigate Urania arrived at Boston on Tuesday. She is a beautiful vessel, approaching the finished model of our ships of war more nearly than any foreign vessel we have seen, and displaying in our waters a national flag we have not seen here before.

The sum collected to relieve the Pittsburg sufferers by the late fire, and transmitted from other places is $ 134,361, and is divided to its objects at the rate of 50,25, 12 1-2 and 10 per cent of their loss, according as they fall into certain classes.

Rev. Dr. Codman made an interesting address at the meeting of the British and Foreign Bible Society, and was most favorably received.

The President of Texas has summoned a Convention of the people, to assemble, by their representatives, on the 4th of July, to determine upon the proposition of annexation.

There has been a tremendous fire in Quebec, of which the Quebec Mercury of the 29th ult., gives the following account:

FURTHER PARTICULARS. About half past 11 o'clock yesterday morning, the alarm of fire was given when the tannery in St. Valliere street, owned and worked by Mr. Richardson, was discovered to be in flames; originating, as we have heard, in some way from the bursting of a boiler. The day was remarkably warm, and the heat and dryness of the few days previous had rendered the roofs of the buildings in the neighborhood, and those more remote, highly susceptible of ignition. The adjoining and opposite dwellings were soon involved, and in an inconceivably short space of time the burning flakes carried afar by the neighborhood of the St. Roch's Church, a considerable distance from the outbreak of the fire.

The wind gradually freshened from the west, (with a coming storm) and it was soon evident that all human endeavors to arrest the progress of the fire in a locale studded, for the most part with wooden buildings alone, would be useless: an impression but too fatally verified. Onwards, and onwards, and onwards swept the flames—street after street fell before them. A species of wirlwind seemed to aid its fatal advances—for in advance, in the rear, on every side, the raging element developed itself with momentarily increasing fury. Spots that to the shrieking and affrighted refugee were now apparently safe, in a few minutes subsequent were wrapped in a vast sheet of flame.

From eleven in the morning until midnight did this dread fire hold uninterrupted sway, until its career was arrested in St. Charles street—nearly one mile from the place of the outbreak!—at the broadest point, the breadth of the burnt district is about one-third of a mile.

Between 1,500 and 2,000 houses are suppose to have been consumed, and it is calculated that 12,000 persons (one-third of the population) are this day houseless! The Church in St. Roch's is in ashes. The Convent is saved. St. Peter's Chapel is also burnt. The large brewing establishments of Messrs. Lloyd and Lepper and M'Callum are consumed, and the line of wharves from Munn's to the foot of Hope Hill. On these were an immense quantity of deals, which were all consumed.

At this point the fire was arrested by throwing down the piles of deals, and on the town side, by blowing up two houses.

At an adjourned meeting of that of last night, we are informed that the extremely handsome sum of upwards of $ 33,000 was subscribed; the list being still open.

SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, would hereby acknowledge the receipt of Ten Dollars, by the hands of Newcomb Bates, Jr., their Treasurer, from the Teachers and Pupils of the Sunday School, connected with the First Church and Society in Cohasset, of which Rev. Jos. Osgood is Pastor, to constitute their Superintendent, Edward Tower, Esq., a Life Member of the Society.

FOLLEN CHURCH, EAST LEXINGTON. We understand that Rev. Theodore H. Dorr, late of Billerica, has received and accepted a unanimous invitation, from the Unitasian Society, at East Lexington, to become their Pastor. The day of Installation is not yet appointed.

PHONOGRAPHY. On Monday evening next Messrs. Andrews & Boyle will give an exhibition, at the Tremont Temple, of the progress of a class of their pupils in the study of phonography. There is no doubt that it will be an interesting exhibition, and well repay those who are disposed to attend.

MASS. EVANGELICAL MISSIONARY SOCIETY. We have received, unfortunately too late for insertion, an account of the annual meeting of this Society and the Secretary's Report, which shall appear in our next.

☞ NOTICE. A Sermon will be preached before the Book and Pamphlet Society by Rev F. D. Huntington, on Sunday evening, June 8th. Services to commence at ½ before 8 o'clock.

As it is desirable to increase the funds of the Society for the purpose of a more extensive circulation of Books and Tracts than heretofore; there will be a collection taken up at the close of the services. All interested are respectfully invited to attend. je7

☞ THE PLYMOUTH AND BAY ASSOCIATION of Ministers will meet at the house of Rev Geo. Leonard, Marshfield, on Tuesday, 24th inst. at 4 o'clock, P. M. J. MOORE, Scribe. je7

☞ THE DEDHAM ASSOCIATION will meet on the 2d Tuesday of June next, (10th inst.) at 2 o'clock, P. M., in East Medway, at the house of Rev Luther Bailey.

Subjects of Discussion—'What part should Ministers take in the moral reforms of the day? And in Christian Missions?' je7

☞ THE MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Chandlers', in Shirley, on the 2d Wednesday in June, at 10 o'clock, A.M. JOS. C. SMITH.

MARRIAGES.

In this city, 5th inst, by Rev Mr Kirk, Mr Alexander Vannevar, Jr., of Boston, to Miss Charlotte O. Abbot of Albany, Me.

19th ult, by Rev C. A. Bartol, Mr Wm H. Titcomb to Miss Julia Briggs.

1st inst, by Rev Mr Gray, Mr Philemon Stacy to Miss Caroline M Quigley.—Mr Martin W. Willis of Walpole, NH, to Miss Grace A. Mason of Boston.

In Watertown, 1st inst, by Rev Mr Partridge, Horace Jenison, Esq. to Miss Elizabeth, daughter of Mr Jacob Griner of W.

In Ipswich, Mr Stephen A. Caldwell of Philadelphia, to Miss Frances C. F., youngest daughter of the late Wm Dodge.

In Brighton, on Tuesday evening, by Rev F. A. Whitney, William P. Stodder, merchant, of this city, to Miss Lucy, daughter of Samuel Tilton of B.

In Milton, 4th inst, by Rev Mr Cozzens, Rev Morris E. White of Southampton, Mass, to Miss Penelope Rowe of M.

In Leicester, Ms, 28th ult, by Rev Mr May, Col Erich Plump, of Jefferson City, Mo., to Miss Julia M. Spear of L. [New York and St Louis papers please copy.

In Bolton, Sunday evening, 25th ult, Mr Franklin Atherton to Miss Mary McKeever.

In New York, 26th ult, by Rev J. Spaulding, Rev Joseph Stockbridge, U. S. Navy, to Julia Elizabeth Everett, of N Y., daughter of the late Oliver Everett, Esq. of Portland, Me.

DEATHS.

In this city, 29th ult, at the residence of the late Thos. W. Sears, Ebenr. Sears of Yarmouth, 27.

31st ult, Mr Joseph Ditson, 73.

1st inst, of lung fever, Mr James U. Baker, 34.

In South Boston, 3d inst, Mr Ignatius S. Plummer, 36.

In Saugus, Mrs Mary, widow of the late Abiel Chandler, 82, formerly of Andover.

In Salem, 2d inst, Miss Hannah, wife of Mr Josiah R. Aiwell, 69.

In Danvers, Wm Henry, son of Henry W. Barding, 9½ mos.

In Middleton, 25th ult, Cynthia Allen, 3 yrs, daughter of Mr Moses Fairfield, formerly of Salem.

In Newburyport, Mr Abel Keyes, 78.

In Haverhill, Ellen H., widow of the late Wm Edwards, Jr, 44.

In Savannah, 27th ult, Mr Charles Emerson, 28, a native of Conway, Mass, and a graduate of Amherst College, of the class of 1838.

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

YOUNG LADIES' READER. This day published—The Young Ladies' Elocutionary Reader, containing a selection of Reading Lessons, by Anna N. Russell, with Introductory Rules and Exercises in Elocution, adapted to Female Readers, by Wm. Russell, Instructor in Elocution.

This volume will be found one of the best and most acceptable books for Family Reading which has appeared.

For sale by JAMES MUNROE & CO., 2 School street, up stairs, directly opposite our late stand. je7

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:

Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

MONTHLY MAGAZINE, for June. Just published, by L. C. BOWLES, 118 Washington street.

—CONTENTS—

Christian Unity, concluded.
Our Odd Drawer—No 3.
'Thy Kingdom Come.'
Jepthah's Vow.
Lines written on a beautiful evening a few hours after the Death of a Dear Friend.
The Church our Defence—a Sermon, by Rev Jos. H. Allen.
We say that we see.
Aspiration.
The Christian Name.

Intelligence.

Installation at Bridgewater, Mass.
Installation at Cabotville, Mass.
Installation at Brewster, Mass.
Ordination of an Evangelist,
Church at Hartford, Ct.
Anniversaries.
Discussion of Slavery.
The Collation.
American Unitarian Association.
Berry Street Conference.
Sunday School Society.
Celebration of the Lord's Supper.
Morning Prayer and Conference Meetings. je7

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they have been continually engaged in collecting and examining all the new publications for the young, and having also been careful to obtain the opinion of Clergymen and others who have examined most of them with a view to their fitness for our Sabbath School Libraries, they will be able to offer a list of Books which are known to be good, usual.

CROSBY & NICHOLS,
je7 tf 118 Washington st.

THE LAST NEW WORKS, and PRICES, at JORDAN & CO'S., 121 Washington st:—The Eclectic Magazine of Foreign Literature, with choice engravings, for June, 50c; Merry's Museum for June, 10c; Brougham's Lives of Celebrated Men in times of George III., 50c; Harpers' Illuminated and Illustrated Bible, No 28, 25c; Rejoinder to the Reply of Hon Horace Mann to the Remarks of the Association of Boston Masters, 25c; The Defence of the South Boston Deacons in the case of Rev Joy H. Fairchild; The Wife, a Story for my Young Countrywomen, by T. S. Arthur, 25c; Jim Braddock's Pledge, and the Cold Water Wedding, being the second part of Arthur's Temperance Tales, 12 cents. je7

NOTICE. JAMES MUNROE & CO. have removed for the present, to the Room over Messrs. Ticknor & Co., corner of Washington and School sts. —entrance on School st.

☞ The Rev Mr Briggs, the Secretary of the American Unitarian Association, may also be found at the same place. je7

VALUABLE BOOKS. Hug's Introduction to the New Testament; Coleridge's Aids to Reflection; Paley's Complete Works; Ware's Inquiry concerning Religion; Dewey's Discourses, 4v; Channing's Works, 6 v; Martineau's Discourses; Campbell's Four Gospels; Noyes's Translations of the Prophets; Livermore's Commentary on the Gospels and Acts; Kenrick's Exposition; Smyth's Lectures on Modern History; Tyler's Universal History, 2v 8vo; D'Aubigne's History of the Reformation; Mosheim's Ch. History; Follen's Works; Keightley's History of England and Greece; Cruden's Concordance; A new History of all the Religious Denominations in the U. States; Selections from Fenelon; Peabody's Lectures; Ware on Christian Character.

For sale at SIMPKINS'S, 21 Tremont Row. m31

IMPORTANT WORK. THE HISTORY OF THE POPES, by A. Bowers, Esq., formerly Professor of History, &c. at Rome, and Counsellor of the Inquisition, with Introduction and Continuance, by Rev Dr Cox. The original work was published for $175 and is now issued complete for $6.

It has the recommendations of more than fifty Clergymen, including Rev Dr Miller and others, as characterized by extraordinary diligence and research, and confirmed by reference to the highest authorities.

☞ A liberal discount to Clergymen. Agents wanted. JORDAN, SWIFT & WILEY,
m31 121 Washington st.

NORTHFIELD ACADEMY. The Summer Term will commence on Monday, June 2d, and continue eleven weeks, under the care of Rev D. H. Barlow, a graduate of Harvard University, and an experienced and successful teacher. Lessons on the Piano will be given by a competent teacher to those who desire it.

Tuition from $4 to $5 per term. Board in the family with the teacher from $1,75 to $2 per week.

Northfield, Mass., May, 1845. 3w m31

TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the Connecticut. Said stand has been kept as a Temperance House for nearly two years, with a gradual increase of business.

For farther particulars inqure of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.

m31 3m PHINEAS ALLEN.

CHILD'S FRIEND, for June. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

What is Self-Denial.
The Cousins, concluded.
My Little Sister.
The Little Pilgrim.
An Extract from the Gevana of Jean Paul Richter.
The Doves.
True Story of a Dog
Real Heroism.
Imagination. m31

WITH THREE PORTRAITS. Price One Dollar. New edition of D'AUBIGNE'S HISTORY OF THE REFORMATION, in 3 vols 12mo, with Portraits.

The subscribers now offer the neatest and cheapest edition of this standard work which has yet been presented to the public.

A pure edition complete, with all the Notes and without any alterations.

The trade and travelling agents supplied on liberal terms. SAXTON & KELT,
133 Washington st.

Inquire for Campbell's Edition—no other is so perfect and neatly printed. m24

BOSTON SUNDAY SCHOOL HYMN BOOK. The fourth thousand of this most popular Book now in use, has this day been issued. It is compiled by Lewis G. Pray, Esq., one of the Agents of the Sunday School Society, and is a favorite book in our Sunday Schools. It has connebted with it a collection of Scripture Lessons and Prayers for the devotional exercises of Sunday Schools.

The following Manuals are published solely by the subscriber: Allen's Questions, the Teacher's and Scholar's Text Book, Geneva Catechism, Dr Walker's Service Book. BENJ. H. GREENE,
124 Washington st.,
m24 Old Sunday School Depository.

ANNIVERSARY NOTICE. The subscribers having had their Store injured by the late fire, have taken the Rooms over the store of Messrs William D. Ticknor & Co., No 2 School street, directly opposite their late stand, where the usual assortment of Unitarian and other books can be found. Juvenile and Parish Libraries, furnished at lower rates than usual. JAMES MUNROE & CO.
m24

NEW HYMN BOOK. This day published, a collection of Psalms and Hymns for the Sanctuary, with selections from the Book of Psalms for Chanting.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. m24

JUST PUBLISHED. Christian Hymns, for public and private worship, compiled by a Committee of the Cheshire Pastoral Association.

Copies furnished for examination by CROSBY & NICHOLS, 118 Washington st. m24

$1,25 A REAM. Good Letter Paper, from 1,25 to $4 a Ream, ruled and plain. Received by JOSEPH DOWE, 22 Court st.
my10 epis4t

WATERMAN'S

Kitchen Furnishing Rooms.

POETRY.

[For the Register.]

THE PRAYER OF HABAKKUK.

With fear I was speechless,
I trembled, O Lord,
At the sound of thy voice,
The might of thy word.
O'er heaven his glory
A canopy spread,
And his praise on the earth,
In fulness has shed.

Before him marched grimly
Plague, sickness and death,
And fires in his pathway
Were lit by his breath.
He stood on the heavens,
And measured the earth;
Divided the nations,
Struck down in their mirth.

The hill-tops were scattered,
Unshakened of old;
The roots of the mountains
Torn up from their hold.
They saw thee and trembled—
The rivers flowed by;
The deep muttered hoarsely,
His hands raised on high.

In their high habitations,
The moon and the sun,
Stood still in their courses
O'er broad Ajalon.
For his people's salvation
He scattered the foe;
To aid the anointed,
Dealt death in each blow.

Though the fig shall not blossom,
Nor fruit bend the vine;
Though the folds shall be empty,
No stall filled with kine;
Yet will I be joyful,
Still trusting his grace;
Still waiting for mercy,
Though hidden his face.

Cambridge. HELENUS.

2 SAMUEL VII. 12.

'Thou shalt sleep with thy fathers,' as they
Are sleeping in silence with theirs;
And the dark grave where moulders thine ancestors' clay
Shall soon be the home of thine heirs.

'Thou shalt sleep with thy fathers.' Thy doom,
Like theirs, is to moulder beneath;
'The only thing permanent here is the tomb,
The only thing certain is—death

'Thou shalt sleep with thy fathers.' Repose
Which flies from the wretched one's bed;
When prayed for by weariness, courted by woes—
Repose is the lot of the dead.

'Thou shalt sleep with thy fathers.' They *were*
And they *are* not; thou *art*, but ere long
Thou shalt *not* be: we vibrate 'twixt pleasure and care,
And fall 'midst the sepulchred throng.

Thou shalt sleep with thy fathers.' They sleep
With their fathers; and wave after wave
Whelms the centuries of men to the grass-covered heap
Which affection hath raised for the grave.

'Thou shalt sleep with thy fathers.' Thy sons
Shall sleep in due season with thee;
Till the last drop of time from its cistern which runs
Falls into eternity's sea. A.

April, 1828. [Monthly Repository.

LINES.

BY MRS. CORNWELL BARON WILSON.

Pilgrim!—who hast meekly borne
All the cold world's bitter scorn,
Journeying through this vale of tears,
Till the promised land appears,
Where the pure in heart shall dwell;
Thou dost bless the Sabbath bell!

Idler! following Fashion's toys,
Seeking, 'mid its empty joys,
Pleasure—that must end in pain,
Sunshine—that will turn to rain;
What does whisp'ring Conscience tell,
When *thou* hear'st the Sabbath bell?

Poet! dreaming o'er thy lyre,
Wasting health and youthful fire;
Wooing, still, the phantom Fame,
For, at best, a fleeting name;
Burst the chains of Fancy's spell,
Listen! 'tis the Sabbath bell!

Monarch! on thy regal throne,
Ruler! whom the nations own;
Captive at thy prison grate,
Sad in heart and desolate;
Bid Earth's minor cares farewell,
Hark it is the Sabbath bell!

Statesman toiling in the mart
Where Ambition plays his part;
Peasant! bronzing 'neath the sun
Till thy six days' work is done;
Ev'ry thought of bus'ness quell,
When ye hear the Sabbath bell!

Maiden! with thy brow so fair,
Blushing cheek and shining hair;
Child! with bright and laughing eye,
Chasing the wing'd butterfly;
Hasten! when, o'er vale and dell,
Sounds the gath'ring Sabbath bell!

Trav'ler! thou whom gain, or taste,
Speedeth through Earth's weary waste;
Wand'rer from thy native land,
Rest thy steed and slack thine hand,
When the seventh day's sunbeams tell,
There—they 'wake the Sabbath bell!

Soldier! who, on battle-plain,
Soon may'st mingle with the slain;
Sailor! on the dark blue sea,
As thy bark rides gallantly;
Prayer and praise become ye well,
Though ye hear no Sabbath bell!

Mother! that with tearful eye,
Stand'st to watch thy first-born die;
Bending o'er his cradle bed,
Till the last pure breath has fled;
What to thee of hope can tell,
Like the solemn Sabbath bell?

'Mourner! (thus it seems to say,)
Weeping o'er this fragile clay;
Lift from earth thy streaming eyes,
Seek thy treasure in the skies;
Where the strains of angels swell
One eternal Sabbath bell!

MISCELLANEOUS.

A DAY IN WIESBADEN.

BY REV. J. T. HEADLEY.

Wiesbaden is the Saratoga of Germany and the chief town in the Duchy of Nassau. The Duke is the King of this little province containing 355,715 inhabitants, of whom a little over half are Protestants, 5,845 Jews, and the rest Catholics. This small duchy is filled with Brunnens, or bubbling springs; but before I give a description of them, let me sketch a day in Wiesbaden. At five o'clock in the morning, the servant, in obedience to my orders, knocked at my door, and with a bright sun just rising over the Taurus mountains to greet me, I threaded my way to the hot springs, a short distance from the centre of the village. A crowd had arrived before me, and were scattered around over the open area or passing up and down the promenades, carrying a glass of the steaming water in their hands, waving it backwards and forwards in the morning air, and blowing upon the surface to cool it for drinking. The water is so hot it cannot be drank for some time after it is dipped up, and the vessel containing it cannot be grasped for a single moment in the hand. A handle, therefore, is attached to all the vessels, in which each invalid receives his portion of the scalding fluid. I stood for a long time convulsed with laughter at the scene that opened before me as I approached this spring, notwithstanding the sobering effects of the early morning air. Now an old man tottered away from the steaming spring, bowing over his glass, which he held with trembling hand close to his face, and blowing with the most imperturbable gravity and dolorous countenance on the scalding fluid. Close behind him shot along a peppery Frenchman, puffing away at his drink, and swinging it backwards and forwards with such velocity and abruptness that a portion of the hot water at length spilled over on his hand, when he dropped the vessel as if he had been bitten by a snake, and, with a dozen *sacres* stood scowling over the broken fragments that lay scattered at his feet. Old and young women were walking along the promenades utterly absorbed in their cup of boiling water, which it required the nicest balancing to keep from spilling over. This intense attention of so many people to the single object of keeping their cups right end up and yet swing them as far and rapid as possible in order to cool the water, was irresistibly comical. Almost every man's character could be discerned in the way he carried his cup, and the success which attended his operations. Your quiet lazy man sat down on a bench, put his vessel beside him, and crossing his legs, waited with the most composed mien the sure operation of the laws of nature to cool his dose, while the ardent impatient personage kept shaking and blowing his tumbler, and sipping every now and then to the no slight burning of his lips.

After having watched for a while this to me novel spectacle, I stepped up to the spring and received from a young girl my portion of this boiling broth, and commenced *my* promenade, presenting, probably, to some other traveller, as ridiculous a figure as those who had just excited my mirth had to me.

The *taste* of this water, when partially cooled, is precisely like *chicken broth*. Says a humorous English traveller, of this spring, (Sir Francis Head,) 'If I were to say that, while drinking it, one hears in one's ears the cackling of hens, and that one sees feathers flying before one's eyes, I should certainly greatly exaggerate, but when I declare that it exactly resembles very hot chicken broth, I only say what Dr. Greenville said, and what, in fact, every body says and must say, respecting it, and certainly I do wonder why the common people should be at the inconvenience of making bad soup, when they can get much better from nature's great stock-pot, the Kochbrunnen of Wiesbaden. At all periods of the year, summer and winter, the temperature of this broth remains the same; and when one reflects that it has been bubbling out of the ground, and boiling over, in the very same state, certainly from the time of the Romans, and probably from the time of the flood, it is really astonishing what a most wonderful apparatus there must exist below, what an inexhaustible stock of provisions to ensure such an everlasting supply of broth always formed of the same eight or ten ingredients, always salted to exactly the same degree, and always served up at exactly the same heat. One would think that some of the particles in the recipe would be exhausted: in short, to speak metaphorically, that the chickens would at last be boiled to rags, or that the fire would go out for want of coals; but the oftener one reflects on this sort of subjects, the oftener is the old-fashioned observation forced upon the mind, that let a man go where he will, Omnipotence is never from his view.'

This water, like that of Saratoga, is good for every thing; for those too fat and those too lean, for those too hot and those too cold, for all ages and conditions and sexes. After having swallowed a sufficient quantity of this broth, and what is better still, a good breakfast, I wandered two miles, through shaded walks, from Kur Saal to the picturesque ruins of Sonnenberg Castle. Lying down under its shady trees, and away from the noise of the bustling little village, I forgot, for a while, Wiesbaden, Koch-brunnen, chicken broth, and all. This Kur Saal is a magnificent hotel, built by the Duke, and capable of seating several hundred at dinner. The main saloon is 130 feet long, 60 wide, and 50 feet high. The price for dinner is the very reasonable sum of thirty-four or five cents. Back of this building is an open area with seats in it, where hundreds, after dinner, sit and drink coffee; and farther on, a passable pond, beautiful shrubbery, and countless walks. We hardly know a pleasanter spot to spend a week or two in than Wiesbaden, were it not for the gambling that is constantly practiced. In the public rooms of the Kur Saal are roulette tables and other apparatus for gambling, which after dinner, and especially in the evening, are surrounded with persons of both sexes, most of whom stake more or less money. Directly opposite me at dinner, sat a young man whose countenance instantly attracted my attention. He was very pale and thin, while his cold blue eye, high cheek bones, and almost marble whiteness and hardness of features, together with a sullen, morose aspect, made me shrink from him as from some deadly thing. Added to all this, when he rose from the table I saw he had an ugly limp, which made him seem more unnatural and monster-like than before.

Wandering soon after through the rooms, seeing what was to be seen, I came to a roulette table around which were gathered gentlemen and ladies of all nations and ages, some of them staking small sums apparently for mere amusement. Just then, this sullen cadaverous looking young man came limping up, and deposited a roll of twenty Napoleans or about $80. A single turn of the wheel, and it was lost. He quietly drew forth another roll, which was also quickly lost. Without the least agitation or apparent excitement he thus continued to draw forth one roll after another till twenty of them or about $800 were gone. He then *as* quietly, and without saying a single word, limped away. He had not spoken or changed a muscle the whole time, and manifested no more anxiety or regret than if he had lost only so many pennies. 'There,' said I to myself, as he sauntered away, 'goes a professed gambler, and he has all the qualities for a successful one. Perfectly cool and self possessed under the most provoking reverses, he does not get angry and rave at fickle, perverse fortune, but takes it all a matter of business.' I then knew, for the first time, why I felt such an antipathy towards him. A gambler carries his repulsive soul in his face, in his eye, nay, almost in his very gait. He makes a chilling atmosphere around him that repels every one that approaches him. Gambling seems to metamorphose a man more than any other crime except murder.

But let us away from this contaminating influence, and forth into God's beautiful world—into the forest, and beauty and bloom of nature, where one can breathe free again, and feel the soothing and balmy influence of the summer wind as it creeps over the mountain ridges. The sun is stooping to the western world, hasting, as it were to my own beloved land, and the dark forests of the Taunns seem to wave an invitation to their cool shades.

* * * * *

At night the Kur Saal is thronged with persons of both sexes, as I strolled through it I came again upon a gambling table, around which were sitting gentlemen and ladies of every age and nation. English girls were teasing their 'papas' for a few sovereigns to stake on the turning of a card, and old men were watching the changes of the game with all the eagerness of youth. One lady in particular, attracted my attention. She was from Belgium, and her whole appearance indicated a person from the upper ranks of society. To an elegant form she added a compexion of incomparable whiteness, which contrasted beautifully with her rich auburn tresses that flowed in ample ringlets around her neck. Clad in simple white, and with a profusion of jewels, she took her seat by the table, while her husband stood behind her chair, and with her delicate hand on a pile of money before her entered at once into the excitement of the game. As she sat, and with her small rake drew *to* her, or pushed *from* her, the money she won or lost, I gazed on her with feelings with which I had never before contemplated a woman. I did not think it was possible for an elegant and well dressed lady to fill me with feelings of such utter disgust. Her very beauty became ugliness, and her auburn tresses looked more becoming than the elfin locks of a sorceress. Her appearance and her occupation presented such an utter contrast, that she seemed infinitely uglier to me than the cold-blooded cadaverous looking gambler I had seen lose his money a few hours before. While I was mentally comparing them, in he came, limping towards the table. I was half tempted to peep round and see if he had not a cloven foot. With the same marble-like features and forbidding aspect he approached and laid down a roll of twenty Napoleons. He won, and putting down won again, and thus he continued winning one after another, till he had got back the ten rolls he had lost before and two in addition. Then, without waiting for fortune to run against him, he walked away without saying a word.

* * * * *

I will not moralize on the gambling scenes I have described. If the bare account does not carry its own moral with it, the fault is in the reader, not in the facts. It must be remembered that these 'hells' are not in out of the way places, but meet you as they would if placed in the public rooms of the hotels at Saratoga, and were patronized by the fashionables of both sexes from New York city. Methinks it is time another Luther had arisen to sweep away this chaff of Germany. [New York Observer.

THE HERMIT OF THE FALLS.

About fifteen years since in the glow of early summer, a young stranger, of pleasing countenance and person, made his appearance at Niagara. It was at first conjectured that he might be an artist, as a large portfolio, with books and musical instruments, were observed among his baggage. He was deeply impressed by the majesty and sublimity of the cataract and its surrounding scenery, and expressed an intention to remain a week, that he might examine it accurately. But the fascination which all minds of sensibility feel in the presence of that glorious work of the Creator, grew strongly upon him, and he was heard to say, that six weeks were inadequate to become acquainted with its outlines. At the end of that period, he was still unable to tear himself away, and desired to "build there a tabernacle," that he might indulge both in his love of solitary musing and of nature's sublimity. He applied for a spot upon the island of the "Three Sisters," where he might construct a cottage after his own model, which comprised, among other peculiarties isolation by means of a drawbridge. Circumstances forbidding a compliance with his request, he took up his residence in an old house upon Iris Island, which he rendered as comfortable as the state of the case would admit. Here he continued about twelve months, until the intrusion of a family interrupted his recluse habits. He then quietly withdrew, and reared for himself a less commodious shelter, near Prospect Point. His simple and favorite fare of bread and milk was readily purchased, and whenever he required other food, he preferred it prepared with his own hands.

When bleak winter came, a cheerful fire of wood blazed upon his hearth, and by his evening lamp he beguiled the hours with the perusal of books in various languages, or with sweet music. It was almost surprising to hear, in such depths of solitude, the long drawn, thrilling tones of the viol, or the sofest melodies of the flute, gushing forth from that low browed hut, or the guitar, breathing out so lightly, amid the rush and thunder of the never-slumbering torrent. Yet, though the world of letters was familiar to his mind, and the living world to his observation, for he had travelled widely, both in his native Europe, and the East, he sought not association with mankind, to unfold or to increase his stores of knowledge. Those who had heard him converse spoke with surprise and admiration of his colloqual powers, his command of language, and the spirit of eloquence that flowed from his lips. But he seldom and sparingly admitted this intercourse, studiously avoiding society, though there seemed in his nature nothing of moroseness or misanthropy. On the contrary, he showed kindness to even the humblest animal. Birds instinctively learned it, and freely entered his dwelling to receive from his hands crumbs or seeds.

But the absorbing delight of his existence was communion with the mighty Niagara.—Here, at every hour of the day or night, he might be seen a fervent worshipper. At gray dawn, he went to visit it in its fleecy veil; at high noon, he banqueted on the full splendor of its glory; beneath the soft tinting of the lunar bow, he lingered, looking for the angel's wing, whose pencil had painted it; and at solemn midnight he knelt soul-subdued, as on the footstool of Jehovah. Neither storms nor the piercing cold of winter prevented his visits to this great temple of his adoration. * * * * His feet had worn a beaten path from his cottage thither. * * * * * * Among his favorite daily gratifications, was that of bathing. * * * * * * One bright, but rather chill day, in the month of June, 1831, a man employed about the Ferry, saw him go into the water, and a long time after observed his clothes to be still lying upon the bank. Inquiry was made. The anxiety was but too well founded. The poor hermit had indeed taken his last bath. Still the body was not found, the depth and force of the current just below being exceedingly great. In the course of their search, they passed onward to the Whirlpool. There, amid those boiling eddies, was the pallid corpse, making fearful and rapid gyrations upon the face of the black waters. At some point of suction, it suddenly plunged and disappeared. Again emerging, it was fearful to see it leap half its length above the flood, and with a face so deadly pale, play among the tossing billows, then float motionless as if exhausted, and anon, returning to the encounter, spring, struggle, and contend like a maniac battling with mortal foes. It was strangely painful to think he was not permitted to find a grave even beneath the waters he had loved; that all the gentleness and charity of his nature should be changed by death to the fury of a madman; and that the king of terrors, who brings repose to the despot and the man of blood, should teach warfare to him who had ever worn the meekness of the lamb.

Four days and nights this terrible purgatory was prolonged. It was on the 21st of June, that, after many efforts, they were enabled to bear the weary dead back to his desolate cottage. There they found his faithful dog guarding the door. Heavily must the long period have worn away, while he watched for his only friend, and wondered why he delayed his coming. He scrutinized the approaching group suspiciously, and would not willingly have given them admittance, save that a low stifled wail at length announced his intuitive knowledge of the master, whom the work of death had effectually disguised from the eyes of men. They laid him on his bed, the thick dripping masses of his beautiful hair, clinging to and veiling the features, so late expressive and comely. On the pillow was his pet kitten; to her also the watch for the master had been long and wearisome. In his chair lay the guitar, whose melody was probably the last that his ear heard on earth. There were also his flute and violin, his portfolio and books, scattered and open, as if recently used. On the spread table was the untasted meal for noon, which he prepared against his return from that bath which had proved so fatal. It was a touching sight; the dead hermit mourned by his humble retainers, the poor animals who loved him, and ready to be laid by stranger-hands in a foreign grave. So fell this singular and accomplished being, at the early age of twenty-eight. Learned in the language, in the arts and sciences, improved by extensive travel, gifted with personal beauty, and a feeling heart, the motives for this enstrangement from his kind are still enveloped in mystery. It was, however known that he was a native of England, where his father was a clergyman; that he received from thence ample remittances for his comfort, and that his name was Francis Abbot. These facts had been previously ascertained, but no written papers were found in his cell, to throw additional light upon the obscurity in which he had so effectually wrapped the history of his pilgrimage.

(Mrs. Sigourney's Scenes in my Native Land.

THE FORMER HEIGHT OF CONNECTICUT RIVER. At one of the sittings of the recent Convention of Geologists, at New Haven, it was remarked that President Hitchcock of Amherst college, had shown that ice-bergs had carried large blocks of the graywacke of Catskill over hills 1200 feet high into the Housatonic valley. A gentleman also stated that enormous masses of yellow quartz, rounded oval like an egg, lying in Middletown, were several feet above the level of the Connecticut river. The inquiry was then made, had the land risen on which they lay; or had the River fallen? Had we any means of knowing what was the height of the Connecticut 4000 years ago? Now the Nile 500 miles above its mouth at Phile is 24 feet lower now than it was 4000 years ago. President Hitchcock in reply said that the terrace lines along the valley of the Connecticut, alone show that the river was once at those heights. Dr. *Jackson* said that the ancient pot holes 11 feet deep in the hardest granite on the top of mountains dividing the Merrimack and Connecticut were full of pebbles, and show that the Connecticut and Merrimack were once connected. 1100 feet is the height of the mountains on which they are found.

Prof. *Silliman* spoke of the remarkable pot holes on the Francanian Mountain, 20 feet by 15 in size and 15 feet deep—water flowing through there now—most beautiful example of the connections of the different streams; no workman could carve it out so skilfully.. It should be visited by all scientific persons.

Dr. *Jackson* said that long before *the present continents were elevated above the ocean*, water must have passed through this mountain gorge between the Merrimack and the Connecticut Rivers.

Prof. *Silliman* said that no doubt the true mode of transport was ice and water; but their great power was much underrated. Lieut. Ringold, of the Expedition said he coasted along one iceberg over 70 miles in length—a mere stranded iceberg. Here, then, was a mode of transport for the largest blocks we ever find; the blocks once torn off from the parent rock, and frozen in, then the ice melts and the boulders drop down in line for 40, 50, or 60 miles.

REMARKABLE WELL. One of the most remarkable wells of fresh water known in this neighborhood, exists on an estate opposite the Shurtleff mansion, and near the wharf property of the Winnisimmet Company, in Chelsea. The well itself is not more than three feet in diameter, and only eighteen feet deep, nor is there more than three feet of water in it at a time; but so copious is the subterraneous stream that supplies the well, that it has been found impossible to pump it dry. The water, like that in the Chelsea springs in general, is as clear, soft and pure as it is exhaustless. This well would be absolutely invaluable in the city, on account of its extreme purity and softness, and the fact that it is abundant enough to supply nearly a whole town, if there were only means to pump it up. As it is, many of the ships in Boston harbor receive their water from this fountain, it being taken in tanks to the vessels by boatmen who follow this business. The estate on which it is, has recently been purchased from the Winnisimmet Company by a Boston capitalist, who intends forthwith to erect a large factory on the spot, and use the water, which is a very great desideratum, in the boilers of his steam engines, as well as for other purposes. It has been often proposed, particularly in dry weather, to bring water from this spring into Boston for sale. [Post

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DEATH OF A CENTENARIAN. Most persons who have been in the habit of attending public worship at St. Paul's church in this city are familiar with the decrepid old lady who always occupied a seat placed for her in front of the altar between the reading desk and the pulpit—"*the aged poor of the church*" as she has sometimes been called, or, "the old lady of a hundred years old." She was ever faithful in her attendance at the sanctuary, and her health being robust considering her advanced years, she has been able until recently, to enjoy the religious services of the Sabbath, with but slight interruption. "OLD MRS. CHASE" has at length "finished her course," having died on the 19th inst., after six weeks suffering. She was an extraordiary person, and we know of no one in the city within many years of her age. Her maiden name was Elizabeth Saunders; her father was Governor Hancock's factotum before the Revolution, and after it also we believe. She was born in Boston on the 27th of October 1738—or '9, thus having lived to the wonderful age of *one hundred and six* or *seven years*. She was one of a large family but she leaves none of her kith or kin behind. She told a friend twenty years ago, that there was no one living related to her. Her son, she said, had not been heard from since he left the city, now thirty years since. Mrs. Chase has depended for her support for many years, mainly upon the few ladies of this city who have held fast to her in her troubles, and through all the peculiarities of her temper incidental to her age and condition. She has been married *three times*, and had ample fortunes left her by her two first husbands which were unfortunately spent by the *third*. She has also been a pensioner, of the Government, for a *five years'* full pay of a *drum major*, having been one of the widows whose husbands died on the frontier in the last war. [Transcript.

LONGEVITY. It is stated in the Warsaw Gazette, that a shepherd named Demetrius Grabowsky, died a short time since at Potorski, on the frontiers of Lithuania, at the great age of 169 years. Jenkins, the oldest man on record in England, lived exactly as long as the Polish shepherd. Old Parr reached 152 years. It is said that Grabowsky has left a son who is now 120 years old. A female died lately in Poland aged 124, Joseph Ram, a negro, affords the most extraordinary recent instance of longevity, next to Grabowsky; he died at the age of 146.

A scientific correspondent of the "Examiner," a paper which always attends to such remarkable exceptions to the ordinary term of human life, wishes that those to whom such cases are personally known, would collect and publish the circumstances for which the individuals were remarkable, particularly their habits. Sir John Sinclair, in his 'Code of Health and Longevity," has stated that all of a great number of very old persons, whom he questioned, *were alike only in two particulars*—they were descended from parents of good constitutions, and —(what perhaps they could better affirm)—*they were early risers.*

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

NEW BOOK. Life of the Hon Jeremiah Smith, LL.D., Member of Congress during Washington's administration, Judge of the United States Circuit Court, Chief Justice of New Hampshire, etc., by John H. Morrison, 1 vol, 12mo, pp 525.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. m17

BATES' PATENT SLIDING TOP
CHAMBER SHOWER BATH.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. They can be placed at the bed side and used before dressing, as they are perfectly tight and will not wet the room in the least.

From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle, which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of the health requires. Another great advantage is, that the sudden application of cold in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population.

JOHN C. WARREN.

Boston, April 2d, 1845.

[From Dr George Hayward, Professor of the principles of Clinical Surgery in Harvard University.]

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use.

Boston, April 7, 1845. GEO. HAYWARD.

[From the Rev S. Barrett, pastor of Chamber street Church, Boston.]

Sir,—I have, during the last year, made use o Bates's Patent Sliding Top Chamber Shower Bath, and have been exceedingly well pleased with it. It seems to me to be superior in many respects, to any other bath that I have seen. SAMUEL BARRETT.

Also, Badger's Vapor Apparatus, to be used with or without the Shower Bath; Bathing Tubs, and Pans; Roman Hip or Sitz Baths; Leg, Head, Feet, Arm, and Elbow Bathing Vessels; Foot Tubs and Pneumatic Baths; Hair Mittens and Rubbers; Bathing Caps, &c. &c. L. V. BADGER,

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The Principal is well aware that many young ladies devote much time to the studying of Modern Languages without acquiring the most essential part: the knowledge and habit of speaking them. Therefore this Institution has been established with peculiar reference to the accomplishment of that important and useful attainment, the speaking of Modern Tongues with fluency. With that object in view she has resided in the most distinguished French and Spanish Institutions in New Orleans and Havana; and is assisted by able Professors of the English, Latin, and French Languages, of Drawing, Painting and of Music.

Having had much experience in teaching in many of the principal cities in both Northern and Southern sections of the United States, and lastly in the Colleges and families of the nobility at Havana, she trusts that she shall fully justify the expectations of those who may extend to her their patronage.

Particular attention will be paid to the morals and manners of the pupils under her care, and it will be her aim to bring the social affections into exercise, and to train the pupil to correct habits of thought and action, and to make the acquisition of knowledge a pleasant occupation.

Calisthenics, and other exercises, which tend to promote the health, and render the carriage easy and graceful, will be taught, if required.

Lessons will be given in any of the above-mentioned branches, at hours not interfering with the regular studies; and Pupils will be admitted into the family of the Principal, on reasonable terms, where they will have the opportunity of speaking the French Language.

Terms for tuition, from $12 to $30 per Quarter.

REFERENCES.

Boston—Hon Abbott Lawrence, Rev Asa Eaton, D. D., Henry Farnham, Esq., Rev E. N. Kirk, W. B. Tappan, Esq., Rev G. W. Blagden, J. A. Palmer, Esq., Rev Dr S. K. Lothrop, Winslow Lewis, M. D., Rev Baron Stow.

Lowell—Rev Theodore Edson, Rev Amos Blanchard, Samuel Lawrence, Esq., John C. Dalton, M. D.

New York—L. E. Hargous, Mexican Consul; John Marsh, Cor. Sec. of Am. Temp. Union; Willard Parker, M. D.

Philadelphia—Rev J. McKnight, Joseph H. Dulles, Esq., S. S. Fitch, M. D.

Rev J. R. Hutchison, Prof. of Ancient Languages, at Oakland College, Miss.

New Orleans—Alfred Hennen, Esq., Seaman Field, Esq., J. A. Maybin, Esq.

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REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq.	Newburyport.
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DR. MORTON,
Late Wells & Morton,
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Dr M. would also beg leave to inform those who may need the operation that he is enabled to remedy deficient Palates and Roofs or CLEFT PLATES, and give a faculty of articulation. All operations upon the Teeth performed and warranted to give satisfaction.

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